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ABSTRACT

A resource book for primary grade teachers contains materials for a unit on South Asia. Material is divided into 10 sections. Sections 1-4 outline the rationale, goals, and objectives of the unit. Emphasis is on providing background for the understanding of family and social units of the South Asian cultural groups in the United States. Five objectives are listed, including the ability to identify the countries of the region, the ability to discuss aspects of South Asian dress and housing, and the ability to identify basic family organization of South Asian ethnic groups. Section 5 contains an activity to introduce students to family and community organization in South Asia. The remaining sections (6-10) contain lesson plans tagged to each of the five objectives listed in section 4. Activities covered in the lessons include map study, language study, Hindi writing, reading exercises, and cooking. Each lesson outlines objectives, grade level, materials, procedures, and evaluation methods. Readings and pictorials excerpted from a variety of sources are included. (LP)

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the people of south asia

SO 015 575

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to the
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PROJECT GOALS AND THEIR CONGRUENCE WITH STATE MULTICULTURAL GOALS

The Michigan Department of Education has adopted a goal statement for multicultural education in the State of Michigan. This statement speaks to seven specific areas of the school curriculum.

> Education which is multicultural is goal oriented. Successful implementation of the concept in the school curricula should result in several positive outcomes and should result in the student having:
>
> a. A positive self-image in understanding one's own culture and an appreciation for the culture of others;
>
> b. A clear understanding of one's own value systems, cultures, customs and histories as well as those of others different from oneself;
>
> c. An appreciation of the individual and cultural differences;
>
> d. A sound preparation for a productive participation in one or more cultures:
>
> e. A desire to contribute to and thrive in a culturally diverse nation and world;
>
> f. A respect for the freedom and dignity of all individuals, an acceptance of the responsibilities of sustaining and enlarging the institutions of all people in a complex, multicultural, interdependent society, which will contribute to greater freedom; and
>
> g. A wide spectrum of choices of careers and of culturally evolved lifestyles - choices which are based on each student's desires, aspirations, and capabilities.

The writers of this resource book have made an effort to include these goals in this project. Each of the goals has been attended to with the exception of Goal g, which is on career education. We hope that this effort by the Detroit Public Schools will help to strengthen multicultural education in Detroit and throughout Michigan.

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RATIONALE

People of South Asia immigrated to the United States in large numbers only after laws affecting their ability to become citizens were changed in 1949. As a group South-Asian Americans are not very large in comparison to other ethnic groups; but reasons for studying the rich history and culture of this area are numerous.

South Asia is a region comprised of five countries; India, Pakistan, Bangladesh, Sri Lanka, and Nepal. India dominates this area because of its size and long history. India, which is one of the oldest of the "cradles of civilization", is only one of the many reasons for studying this region.

1. India is the world's largest democratic country.
2. The idea of non-violent protest, which became the cornerstone of the civil rights movement in the United States, originated in India with Gandhi.
3. India was one of the "cradles of civilization", whose history has been dated to 3500 B.C.
4. Geographically it is located at the crossroads of three continents.
5. Two of the major religions of the world originated in this region; Hinduism and Buddhism. Many people of this region follow the teachings of Islam. The representation of religious diversity is reflective of the diversity of the region.
6. The region contrasts with the United States as it is a "group oriented" society rather than an "idividual oriented" society.
7. India is the second most populated country in the world.
8. India is a leader among the non-aligned nations of the third world and has played a significant part in the East-West struggle, and is playing an important role in the North-South dialogue.
9. South Asia is a region containing countries that are struggling with serious, almost crippling, poverty, and yet are attempting to solve their problems and compete in the modern technologically advanced global society.
10. Ancient Indian philosophers, astronomers, mathematicians, artists, and writers have left a legacy to all humanity and the foundations to many technical scientific areas.
11. The climate and topography of the region is so varied that it provides not only interesting study of geographical features, but illuminating contrasts as well.
12. India is one of the world's most culturally diverse countries, incorporating Asian, European, and indigenous cultures, and over 100 languages and 500 dialects into one country.

We feel that any of the above statements would serve as a valid justification for studying the region of South Asia. For the purposes of this project we will focus on the following goals at the cited grade levels.

AN INTRODUCTION TO THIS GUIDE

This resource book is constructed around the approved objective and content for the primary unit's Social Studies instruction in Detroit Public Schools.

Objective- To develop in children a positive understanding of their roles in relation to the primary social groups of which they are a part; a recognition of the interrelationships among members of these groups; an awareness of the mutual obligations of members of these groups; an understanding that similar roles, interrelationships, and responsibilities exist in societies in other cultures; and an appreciation of a multi-racial, multi-cultural world.

Content- Relationships and responsibilities within the family unit, the school community,and the immediate neighborhood. Comparisons between these and similar social situations in other countries and other cultures. Study of specific facts and generalizations which lead to a recognition of the interdependency which exists among members of primary social groups, and to the development of concepts of appropriate roles and responsibilities of members of these groups.

We hope that teachers will consider using these lessons when building the concepts of families and communities at home and abroad.

GOALS

1. Students will locate India, Pakistan and Bangladesh.

2. Students will learn some Hindi phrases.

3. Students will study family structure in India, Pakistan, and Bangladesh.

4. Students will study about clothing and housing of India, Pakistan and Bangladesh.

GRADE LEVEL: K-2

OBJECTIVE: Students will be able to:

1. Identify and locate India, Pakistan, and Bangladesh on a world map.
2. Greet each other and use some everyday phrases in Hindi.
3. Discuss aspects of dress in India, Pakistan, and Bangladesh that are similar to the United States and garments which are different.
4. Identify some of the basic ways in which families are organized in the United States, Bangladesh, Pakistan, and India.
5. Identify different housing in India, Pakistan, and Bangladesh.

SOUTH ASIA

FAMILIES AND COMMUNITIES

Mary lives in a family which is composed of herself, her sister,her mom and dad. They live together in their own house.

Theresa lives in a family which is composed of herself her grandmother, grandfather, mom, dad, two uncles, two aunts, four cousins, and her brother. They live together in a large house.

What advantages would Mary have living in her house with her family?

What disadvantages?

What advantages would Theresa have living in her house with her family?

What disadvantages?

Is your family more like Theresa's or Mary's?

Do you think most people on your street have families more like Mary's or more like Theresa's?

We will be studying families in India, Pakistan, and Bangladesh. These families are more like Theresa's than Mary's.

In what ways might Theresa's house have to be different from Mary's. Would it have to look different? Would the interior space be used in the same ways?

SUBJECT APEA: Social Studies (Geography)

ACTIVITY Where is North America, United States, Michigan, Pakistan, India, and Bangladesh.

GRADE LEVEL: K - 2

OBJECTIVE: Students will be able to:

1. locate on a wall map

   a) Pakistan
   b) India
   c) Bangladesh

MATERIALS: world wall map, an outline map of North America, United States and Asia; tape chalk, marker, crayons, outline map of the world, pointer, and globe

PROCEDURES:

1. Explain to class that the world is divided like a puzzle into seven large pieces (areas of land). (Teacher will probably want to use a globe or world map to do this.)

2. Discuss:

   a) Each piece (area of land) is called a continent.
   b) Each continent has a name (may or may not wish to at this point discuss the names.)
   c) The pieces (land area-continents) that we will be talking about are North America and Asia.

3. Teacher: On a wall map of the world mark the outline of North America, United States, Michigan, Pakistan, India, Bangladesh, and the Equator by using chalk, tape, or marker depending on the type of world map you have. (Do this prior to class lesson.)

4. Show class outline map or outline drawing of North America.

5. Have a student locate North America on a world wall map.

6. Show class outline map of Asia.

7. Have a student locate Africa on a wall map.

8. Point to North America and Asia on a wall map and have students orally identify them.

9. Show class outline map of the United States.

10. Have a student locate United States on a wall map.

11. Show class an outline map of Asia depicting South Asia.

12. Have a student locate Asia on a wall map and point out the region of South Asia.

13. Point to United States and South Asia on a wall map and have students orally identify them.

14. Show class an outline map of the United States depicting Michigan.

15, Have a student locate Michigan on the wall map.

16. Show class an outline map of Asia depicting Pakistan, India, and Bangladesh.

17. Have a student or students locate Pakistan, India, and Bangaldesh.

18. Teacher: Explain that the equator is an imaginary line that divides the world in half.

19. Have a student locate the equator on wall map.

20. Have students study the wall map in groups and determine which is closer to the equator: Michigan, India, Pakistan, or Bangladesh. Give order 1st, 2nd, 3rd, 4th.

EVALUATION:

Quiz on locating and identifying:

1. North America
2. United States
3. Michigan
4. Pakistan
5. India
6. Bangladesh
7. Equator

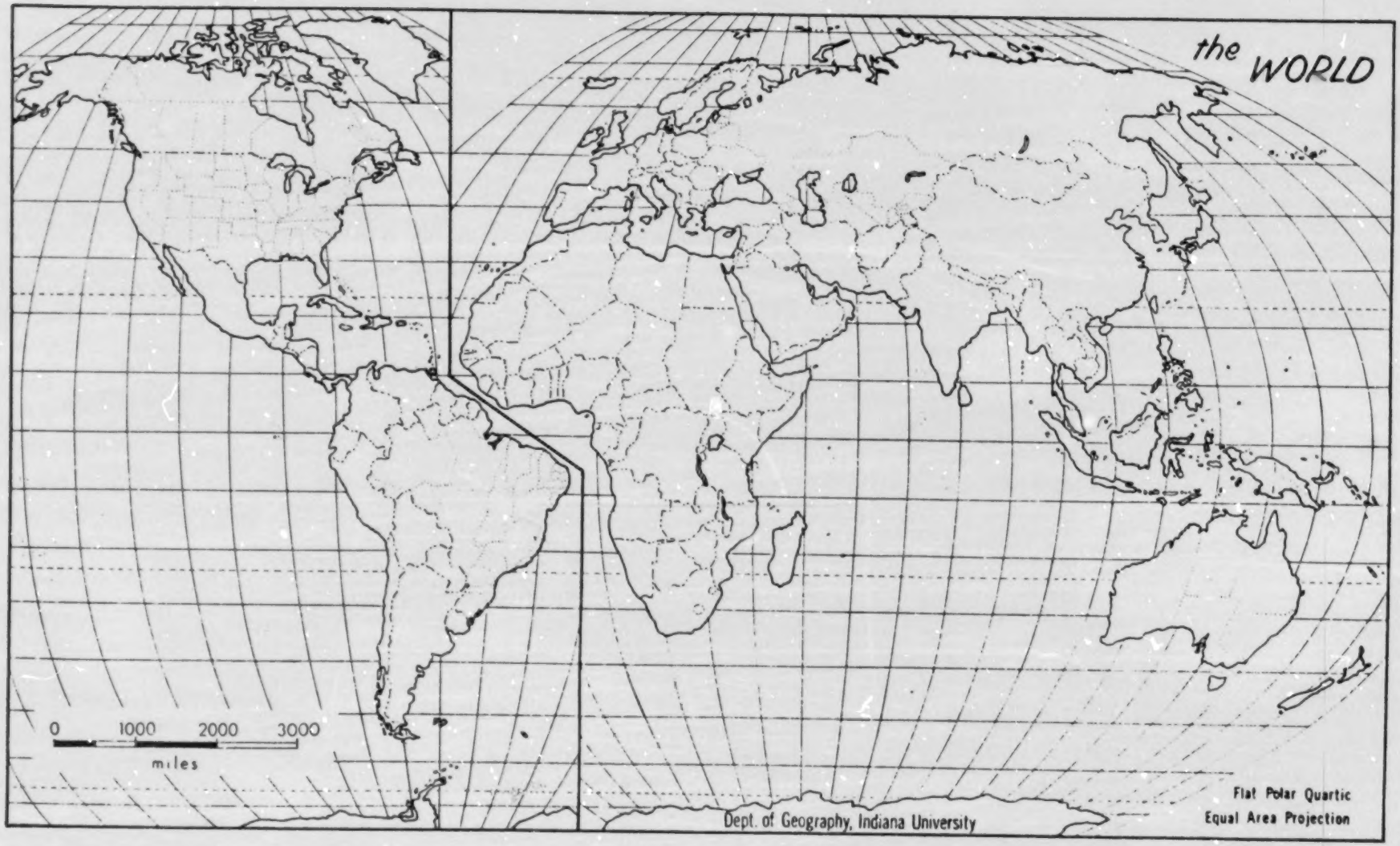
K - 1

1. Distribute outline world map and crayons to students.
2. Students are to follow the teacher's oral directions as follows: (allow students time before moving on to the next step.)

    a) Color North America yellow.
    b) Trace the outline of the U.S. with a black crayon.
    c) Trace the outline of Michigan with a blue crayon.
    d) Trace the outline of Pakistan with an orange crayon.
    e) Trace the outline of India with a brown crayon.
    f) Trace the outline of Bangladesh with a green crayon.
    g) Trace the equator with a red crayon.

2nd Grade

3. Teachers are to put the names of the places to be identified on the blackboard and have students print their names in the correct locations instead of coloring.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Equal Area Projection

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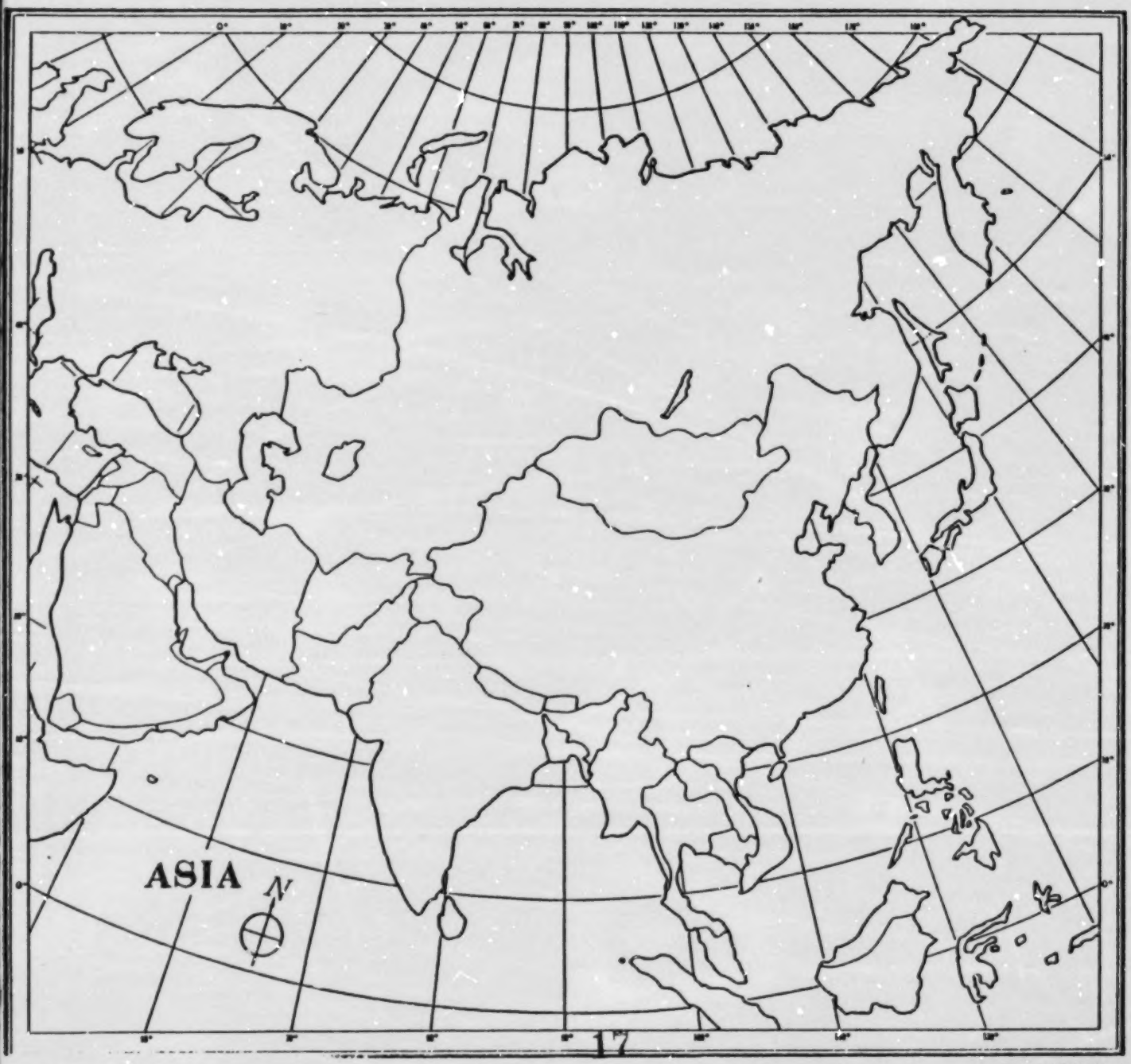
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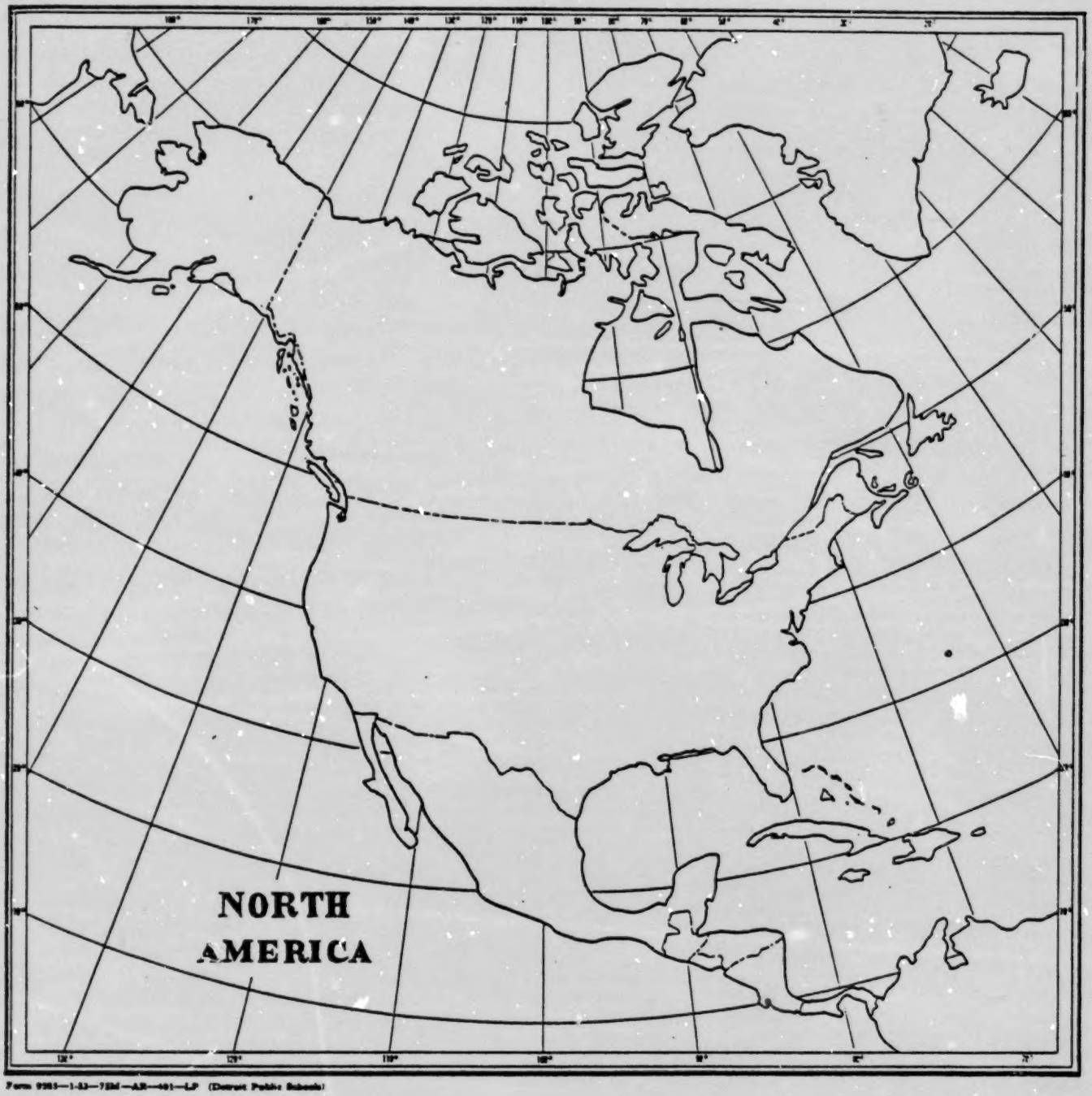

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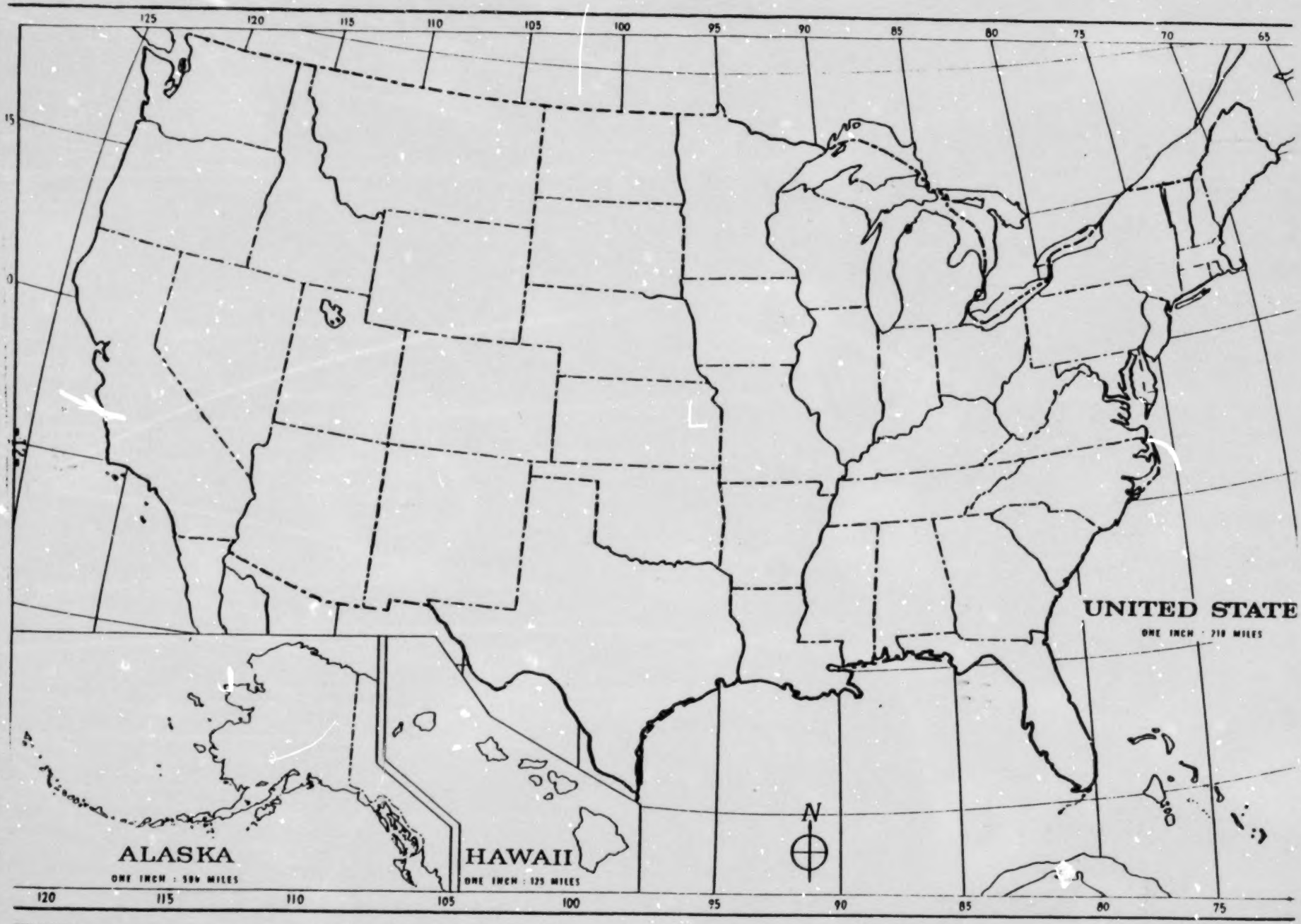
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75

SUBJECT AREA: Social Studies and Oral Expression

ACTIVITY: Learning Hindi words and phrases

GRADE LEVEL: K - 2

OBJECTIVE: Students will be able to greet each other and use some everyday phrases in Hindi.

MATERIALS: Resource Sheets

PROCEDURES:

Discuss resource sheets #1 and #2 with students using these ideas:

1. Humans rely heavily on verbal communication. Define verbal and non-verbal communication; have students give examples. People in different places communicate in different languages. Ask students the name of the language we speak in school. Do any children speak different languages? Which ones? Have students who can speak another language say good morning to the class in that language. The baby crying is communicating by crying in resource sheet #1. Crying does get attention but it is not specific. When they baby grew older he learned the word "milk." He then could communicate what he wanted. Different people around the world speak different languages. Languages often have different words for the same object. Look at resource sheet #2. All these children speak different languages yet they all know a word for what we call milk.

2. Explain to the class that many words that we use now are from foreign languages. English has many words borrowed from other languages. Some examples:

   ARABIC: zero, traffic, mattress, cotton
   SPANISH: mosquito, alligator, parade, guitar
   AMERICAN-INDIAN: skunk, chipmunk, squash, pecan
   AFRICAN: banjo, ebony, banana, cola

   When practicing manuscript writing students can practice with:

   Arabic words that I use: zero, traffic, mattress, cotton.
   Spanish words that I use: mosquito, alligator, parade, guitar.
   American-Indian words that I use: skunk, chipmunk, squash, pecan.
   African words that I use: banjo, ebony, banana, cola.

   Students can illustrate their sentences after they practice writing them.

3. Sometimes people combine gestures and words. We often do this when we wave our hands and say "hello" or "good-bye." Have the student wave to an imaginary friend and say hello.

   People from India who are Hindu greet each other with the word namaste, pronounced nah-mahs-teh, (accent the last syllable). They make this gesture of namaste by placing both hands together palms flat in front of the chest with fingers touching and pointing upward and bowing the head slightly. The class may practice the namaste by forming a circle with the teacher in the middle. The teacher should begin by performing the namaste and saying namaste to one child. That child would then repeat the greeting to the teacher. The student would then step into the middle of the circle, the teacher taking the student's place, and perform the namaste to another student. This procedure would continue until each child has performed the namaste at least once.

4. Using a map or globe locate the country of India. Have the students name the continents of Africa and North America. Show the class pictures of an Indian girl and a girl from the United States and identify them as such. Ask students individually to take a picture (whichever one of the two you hand them) and go to the map or globe and locate where the girl would live. Each student should identify the continents correctly.

   Explain to the class that in India people speak many different languages. Mention that the official language is Hindi but many people prefer to use English. In school children learn Hindi and in many schools English. At home children speak another language that which the people in their village or region speak.

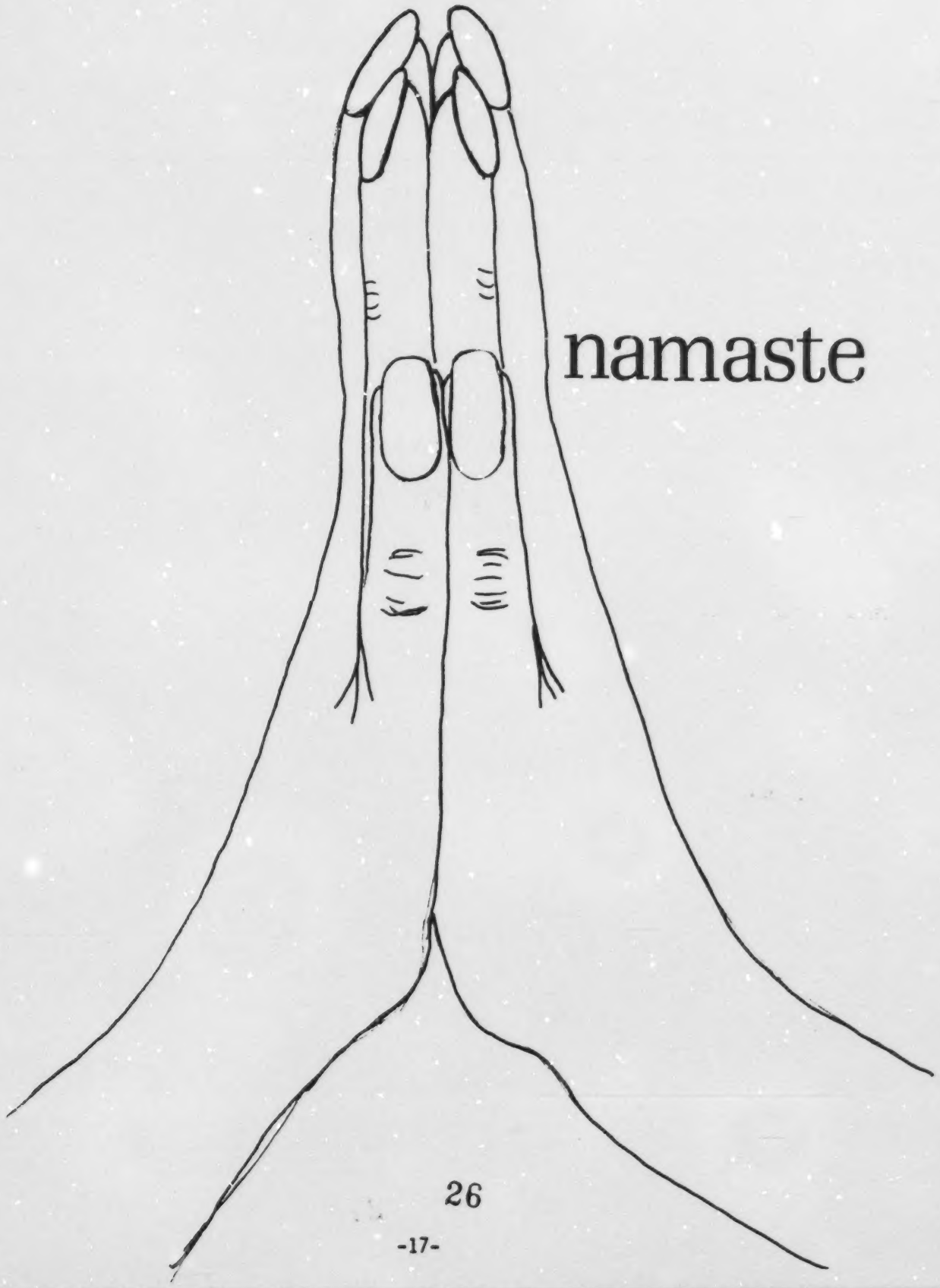
   Have the students learn some of the Hindi greetings from the resource list. Use them in class for several weeks until everyone is familiar with them.

EVALUATION:

Find some pictures that would be appropriate for each greeting or word you taught. An ice-cream to a child might appropriately be matched with "danyavad" (thank you), two friends meeting on the street may be matched with "namaste" (hello). When presented with a picture students should be able to verbally supply the correct Hindi word or phrase, and explain why they chose the word or phrase they did.

When you were a baby this is how you told you were hungry.
You still use sounds to tell you are hungry. But now you use words.

Children from different places use different sounds to stand for milk.



namaste

SOME HINDI WORDS AND PHRASES

Although Hindi is the official language of India, there are more than seven hundred languages and dialects spoken throughout the country. Luckily for American tourists, the long years of British rule have given the Indian people a second language—English—and it is understood by most educated people, guides, railway and hotel staffs. Below is a list of everyday English words and phrases. The translation into Hindi is given in simple phonetic pronunciation, with the accented syllable in capitals.

ENGLISH	HINDI PRONUNCIATION
Do you speak English?	*keh*-AH *ahp ahn-greh*-ZEE *bohl*-TEH *hanh*•
How do you say_____?	*ahp kay*-SEH *keh*-TEH *hanh*•_____
Can you help me?	*keh*-AH *ahp meh*-REE *sah-hah-eh*-TAH *kahr sahk*-TEH *hanh*•
I don't understand.	*maynh*• *sah-mahdj*-TAH *nah*-KEENH• *hoonh*•
What do you want?	*ahp keh*-AH *chah teh hanh*•
Please.	*kreep*-YAH
Thank you.	*dahn*-YAH *vahd*
Pardon—Excuse me.	*mahf-kee-djee*-EH
Hello (Good day)—Goodbye.	*nah-mahs*-TEH (*Means either.*)
Come here. Come in.	*idh*-HER *ah*-YEH. *Ahn*-DAHR *ah*-YEH.
Where is_____?	_____*kah*-HAHNG *heh*

Airport	*hah-vigh-ahd*-DAH	Breakfast	*nahsh*-TAH
Boat (ship)	*djeh*-HAHZ	Food	*kah*-NAH
Train	*rail gahr*-HEE	Dinner	*raht-kah*-NAH
Airplane	*hah-vigh-djeh*-HAHZ	Water	*pah*-NEE
Room	*kahm*-RAH		

DAYS OF THE WEEK

Sunday	*rah-vee*-VAHR	Day	*din*
Monday	*sohm*-VAHR	Night	*raht*
Tuesday	*mahn-gahl*-VAHR	Yesterday / Tomorrow	*kahl (the meaning depends on position in sentence)*
Wednesday	*bood*-VAHR	Today	*ahdj*
Thursday	*veer*-VAHR	Tonight	*ahdj*-RAHT
Friday	*shoo-kehr*-VAHR	Week	*hahf*-TAH
Saturday	*shah-nee*-VAHR		

NUMBERS

One	*ehk*	Seven	*saht*
Two	*doh*	Eight	*aht*
Three	*teen*	Nine	*noh*
Four	*chahr*	Ten	*dahss*
Five	*pahntj*	One hundred	*ehk soh*
Six	*cheh*	One thousand	*ehk hah*-ZAHR

MONETARY UNITS

Rupee *roo-p'*YAH
Naya paisa *n'ah pay*-SAH
100 naya paisa = 1 rupee

•Indicates a nasal sound. To give the best pronunciation try saying it a few times while holding your nose.

FOR BACKGROUND:

LANGUAGES IN INDIA

Four main groups:

1. Indo-Aryan (in the North and in the Southern part of Sri Lanka)
2. Dravidian (in the South and in the Northern part of Sri Lanka)
3. Aboriginal groups, sometimes called Munda languages (pockets)
4. Tibeto-Burman (in the Northeast)

The official language of India, Hindi, is spoken in the North and Central areas. English is officially an auxiliary language. At the time of Independence, it was intended that after 15 years English would no longer be used. Hindi was to be introduced into the schools gradually starting at elementary level and continuing as the children progressed. Under the constitution, when a child entered primary school, the mother tongue of that area was to be used. In middle-elementary, Hindi was to be introduced, and at high school level, English was to be added. At this moment in his/her education, a student could easily be spending one-half of the school day studying language. The Dravidian speakers in the South resisted the introduction of Hindi strongly and to this day, feel that English should be the official language of India since it is spoken by literate people in all parts of the country. English is still the auxiliary language and functions across state borders more easily than Hindi. (Think of reasons to have English as a native language. Think of reasons not to have English as the national language. Can you come up with any possible solutions to this kind of a stalemate?)

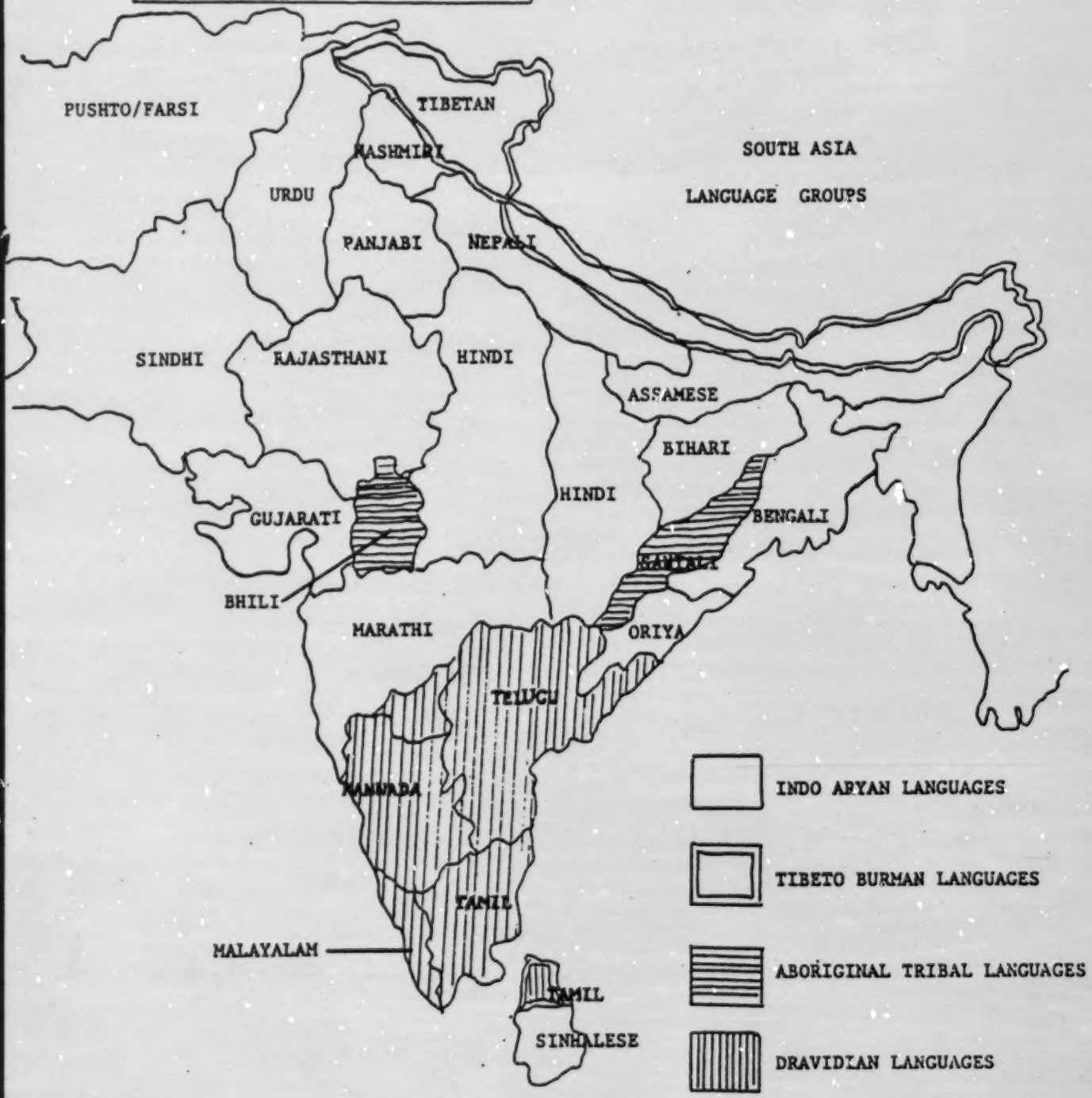
Some authorities believe that the Aryans brought the Indo-Aryan languages to the North of India. This fact is pretty well established because these languages are related to Sanskrit, a form of the Aryans' language. Many believed further that the Dravidians were the early dwellers in North India and that they were gradually pushed South by the invaders. Today, the people of the South are physically somewhat different from the people of the North (generalization). They tend to be darker skinned and to have shorter noses. The Hindi word das (dahs) means slave and reportedly, the fair-skinned Aryan conquerors did have darker-skinned slaves (thought by many to be the earlier residents of the area).

It has been a tradition in India for the people to be known by the language they speak, thus, a person from Gujarat will likely speak Gujarati. (See a map of the provinces.) Panjabi is spoken in the Panjab. Bengali is spoken in what used to be called Bengal but is now part of Bangladesh. In Hindi, desh means country. Bangladesh is the country of the Bengali people. Of course, it's not that simple. State lines were drawn according to language groupings and in some areas, more than one language was spoken by large numbers of people. This made it difficult to draw the official lines and just as difficult to say that a certain language would be the official language of that area. People were willing to fight over those decisions.

Some tallies indicate that there are as many as 200 languages in India with still more dialects. This is hard to substantiate since there is always overlap and mingling. It is easier to say that there are 14 official languages and there are four main language groups. Within each group there are similarities and sharings and sometimes similar or identical scripts. Hindi and Urdu are spoken on the street almost identically. Their literature and literary vocabularies diverge. Hindi is written in Devanagri script and Urdu is written in an Arabic script. In that way, an Urdu speaker and a Hindi speaker could visit and chat together as neighbors, but they could not write letters to each other because Devanagri and Arabic scripts have nothing in common.

TOPIC LANGUAGE

BACKGROUND THE QUESTION OF AN OFFICIAL LANGUAGE



HINDI: SOME COMMONLY USED LETTERS (IN DEVANAGRI SCRIPT)

Consonants

क = k	ख = kh	ग = g	घ = gh
च = ch	छ = CH	ज = j	झ = jh
ट = T	ठ = T	ड = D	
त = t (soft)	थ = th (soft)	द = d (soft)	ध = dh
प = P	फ = PP	ब = b	भ = bh
य = y	र = r	ल = l	व = v/w
श = sh	ष = sh	स = s	ह = h
ज़ = z	फ़ = f	म = m	
ड़ = R		न = n	

Vowels.

अ = uh		ऊ or ◌ू = o͝o as in pool	
आ or ◌ा = ah		ए or ◌े = ay as in say	
इ or ◌ि = i as in sit		ऐ or ◌ै = ai as h-ey	
ई or ◌ी = ēe as in feet		ओ or ◌ो = ō as in toe	
उ or ◌ु = u as in foot		औ or ◌ौ = au as in out	

SUBJECT AREA: Social Studies

ACTIVITY: Dress in India, Pakistan, and Bangladesh

GRADE LEVEL: K-2

OBJECTIVES: Students will be able to discuss aspects of dress in India, Pakistan, and Bangladesh that are similar to the U.S. and aspects of dress which are different.

MATERIALS: Handouts explaining different types of dress in India, Pakistan, and Bangladesh; pictures of the sari, the dhoti, the turban, the nehru jacket and the burqa (handouts); material (cloth); sheets, magazines, scissors, paste, poster board.

PROCEDURES:

1. Ask students what kind of clothes they usually wear to school. Do they wear different kinds of clothes for different occasions? Give examples and list on the board. (e.g. school, play, sports, party)

2. Ask students to think of reasons that determine what a person might wear. List on board. (e.g. weather, climate, personal taste, job, or custom)

3. Bring in pictures which show clothing appropriate to a variety of climatic and weather conditions. Let each student select a picture and tell in what kind of weather the clothing shown might be worn.

4. List a number of occupations on the board (e.g. policeman, fireman, doctor, farmer, soldier) and discuss the kinds of clothes likely to be worn by each.

5. Explain to students that people in different countries often wear clothing different from people in the U.S. Often the differences have to do with climate and custom. Define custom.

6. Show pictures to the students of different types of dress. (e.g. Mexican, African, Japanese, Eskimo). Ask students if they think each is an example of climate or custom which effects the style.

7. Tell the students that they are going to learn more about the style of clothing worn in India, Pakistan, and Bangladesh.

8. Show students pictures of a woman wearing a sari. (handout #1) Ask students to describe a sari and list their facts on the board. Read "The Sari" (handout #2) handout to the students.

9. Ask "In what ways is a sari similar to American clothing? In what ways is it different?"

10. Bring in material or a sheet that can be used by students to practice wrapping a sari. Have students look at handout #3 and try practicing on each other.

11. Show students pictures of a man wearing a dhoti. (handout #4) Ask students to describe a dhoti and list their facts on the board. Read "The Dhoti" handout #5.

12. Ask "In what ways is a dhoti similar to American clothing? In what ways is it different?"

13. Using the material used above (procedure 10), have students try to practice wrapping a dhoti. Read about and show picture of the nehru jacket (handout 5 &6). Discuss similarities and differences of Nehru jacket to American clothing.

14. Show students picture of a man wearing a turban (handout #7) read "The Turban". (handout #8) Ask students to guess how long the Sikhs hair and beard might be if they never cut them. Explain that Sikhs often roll their beard under and that it can extend 2 or 3 feet.

15. Ask students if a turban is similar to any type of American headgear. What type of heargear do Americans wear? Practice wrapping a turban.

16. Show students picture of a woman wearing a burqa (handout#9) and read "The Burqa." (handout #10) Ask students how they might feel wearing a burga. Ask students if a burqa is similar to any type of American clothing.

17. Read the handouts "Men's clothing in Pakistan" and "Clothing in Bangladesh." (handout #11)

18. Discuss similarities and differences to American clothing.

19. Ask students if they know why white is such a popular color. (explain that the climate is hot and white does not absorb the heat as much as dark colors)

20. Have students dress in different types of Indian garments they have practiced and visit other classrooms. Take pictures for display, if possible.

Project

21. Divide students into 4 groups. Have each group collect pictures which represent clothing worn for one of the following purposes.

Group I - Weather or Climate

Group II - Job

Group III - Personal Preference

Group IV - Custom (religious or ethnic)

EVALUATION:

Have each group assemble their pictures in a collage and display.

THE SARI

The sari is a dress most women wear in India. A sari is a long piece of cotton or silk which comes in many colors. The most expensive saris are made with designs of gold and silver. Less expensive saris are made of rough cloth with no designs.

The sari reaches the ground like an evening gown. It is 5 or 6 yards long and about 4 feet wide. The sari is first wrapped around the waist, then brought under one arm and passed over the opposite shoulder. The end of the cloth may also be used as a shawl to cover the head. With a sari, women wear a blouse.

There are many different ways in which a woman can wrap a sari. Often, it shows the area of India she came from. Women from Southern India prefer bright colors. Women in Northern India prefer white.

Many brides of the Hindi religion wear red saris. The end covers their head. The marriage occurs when the priest ties the end of the bride's sari to the scarf around the groom's neck. Knotted together, the pair walk 7 times around a fire.

SARI

PUTTING ON A SARI

MEN WEARING DHOTI, TURBAN, SHIRT AND SANDALS.

37

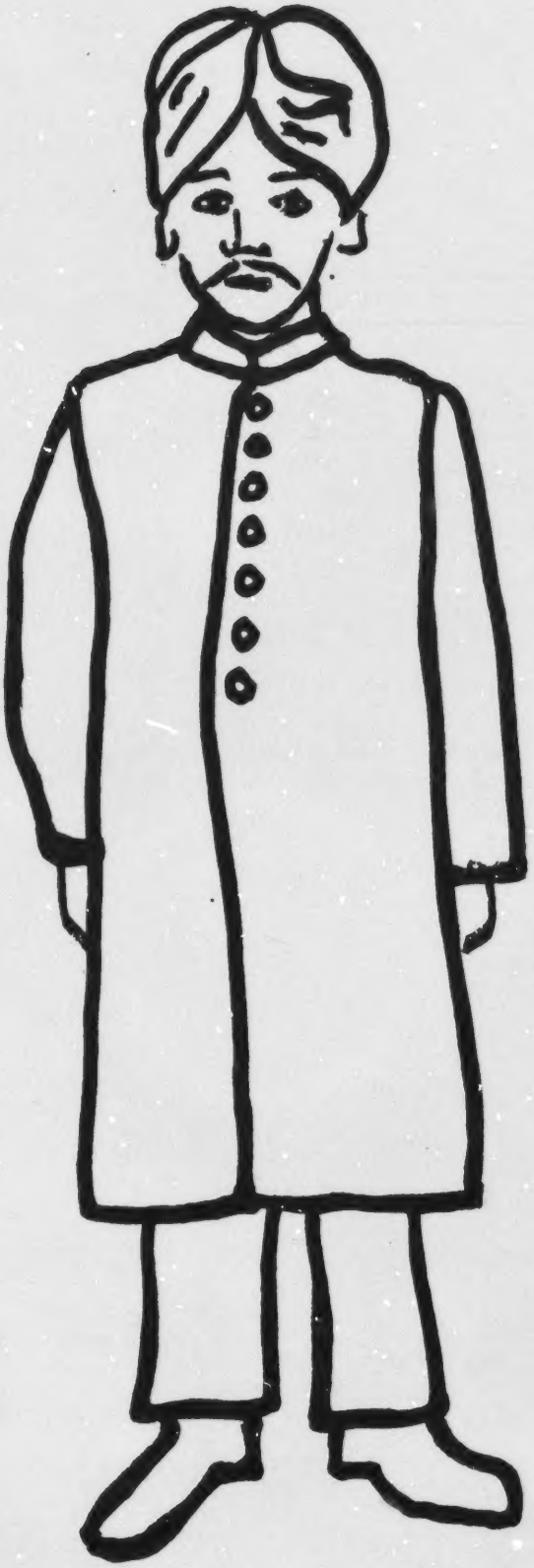
THE DHOTI

In the villages of India most men wear the dhoti. A dhoti is one long piece of cotton cloth which is usually white. It is wound around the waist, pulled between the legs,then tucked in at the waist. A white cotton shirt is worn with it.

Some men prefer loose, baggy white pants and a shirt.

THE NEHRU JACKET

Many rich Indians wear the Nehru jacket. This jacket was made popular by India's first prime minister named Nehru. The Nehru jacket is a tight fitting piece of clothing which buttons right up to the neck.



NEHRU JACKET

MAN WEARING A TURBAN

THE TURBAN

A turban is a long scarf which is wrapped many times around the head. In India, a group of men called Sikhs always wear turbans. The Sikhs never cut their hair or shave off their beards. They believe that to do so would be to weaken themselves. Their turbans are different colors and different groups of Sikhs have special ways of tying their turbans.

BURQA

THE BURQA

A burqa is a tentlike cloth worn by older women of the Moslem religion in Pakistan . It completely covers the woman from head to foot. A veil completely covers the face.

A burqa is worn when the woman leaves her house. It is a sign that these women observe purdah, the Islamic belief which requires that women be hidden from the sight of all men except close relatives. Purdah means curtain.

Most other women in Pakistan wear long white loose-fitting pants and a dress over which this reaches to the knees. Often a scarf is worn around the shoulders.

Men's Clothing in Pakistan

Men in Pakistan are usually dressed in loose-fitting, baggy white cotton pants and a long white shirt worn outside. Many men wear white or colored turbans. In winter, some men wear the Jinnah cap, a round fur hat.

Clothing in Bangladesh

Most of the women in Bangladesh wear saris. The men wear a lungi, which is a short cotton skirt, when they work in the fields or fish. To visit friends or go to the market, they may put on a cotton undershirt and a colorful scarf.

In the towns, the men wear a long white cotton shirt over thin white trousers, called paijamas.

SUBJECT AREA: Language Arts Social Studies

ACTIVITY: Family Life in India, Pakistan, and Bangladesh.

GRADE LEVEL: K-2

OBJECTIVES:

Students will identify the type of family structure they have- joint or nuclear.

Students will compare their family structure to the joint family structure of most of Pakistan, Bangladesh, and India.

Students will identify the role of each family member in their home and will compare these roles to the family roles in India, Pakistan, and Bangladesh.

Students will contrast jobs done by men and women in Michigan with jobs done by men and women in most of India, Pakistan, and Bangladesh.

MATERIALS: paper, pencil, pictures - handouts.

PROCEDURE: Tell students that they will be talking about different kinds of families, Some of the families will be from India, Pakistan, and Bangladesh. Show on a globe where Michigan is in relationship to these countries. Tell students that the people who live in India are called Indians, but that they are different from Native Americans who are also called Indians. The teacher might explain how Columbus thought he had landed in the Indes in 1492 and erroneously called the inhabitants of the Americas Indians.

Ask students to draw pictures that show all the members of their families. Put the words grandmother, grandfather, mother, father, sister, brother, uncle, and aunt on the board for students to copy as needed. Also write the words joint and nuclear on the board. Have students compare the kinds of families they have. Explain the concepts of extended or joint families and nuclear families. Ask students to decide whether they belong to a joint or nuclear family. Explain that most people in India, Pakistan, and Bangladesh live in villages with joint family structures. Indicate to students that in many of these families when a man marries, his wife lives with him in the home of his parents.

Ask students if they have any chores around the house. Tell students that in India, Pakistan, and Bangladesh each member of the family has special duties to perform. Say in India the father makes all the plans for his children. Sons work for him on the farm or business and inherit his property at the time of death. The father arranges the marriages of his sons and daughters. Usually they cannot turn down the mate picked for them.

(Tell students that in Michigan, laws prohibit boys and girls from marrying below the ages of 18 and 16.) In India, often the groom or his family receive a dowry (or gift) from the family of the bride. Sometimes the girls are married by the age of 5. Many marriages are arranged by the time the boy and girl are 13. If a girl is married by age 5, she will stay at home until about 13 so that her mother and grandmother can teach her how to do the things necessary to be a wife. She must learn to take care of younger children, wash clothes, prepare and serve food, fetch water, wash pots, husk rice, grind flour, milk cows, make curds and butter, etc. Ask students to identify which of these jobs are done by girls and women in Michigan. Do men and boys ever do these jobs? Ask students how long they expect to go to school. Tell them that in these countries boys go to school longer than girls because it is expensive and because they are needed at home. Tell students that neither boys nor girls usually finish secondary schools. However, in the cities, boys and girls are going to school more. Boys in these countries are expected to learn their father's job. If the father is a farmer, the boy will guard the crops, lead the pack donkeys, take the oxen for a drink and wash them, take the cows out to graze, and do all kinds of jobs fetching and carrying. They also work in the fields, guiding the streams of water that flow from the irrigation channels, and oxen which draw up water from the wells. Have students draw a picture of a chore done by them at home or of a boy or girl in India, Pakistan, or Bangladesh. Tell students to print or write a sentence that tells what is happening in the picture. The teacher or an aide may have to write the sentence so that the students can copy it. The teacher can show the drawings of boys and girls working in a small village as samples.

Show copies of the family eating. Ask students what seems different from the way most Michigan families eat. Students should note the family is sitting on the floor, that no spoons, forks, or knives are used, that the mother is preparing food in the center of the room. Point out that most people in India are Hindus and eat no meat. Indicate that this family is eating chapatty, a king of unleavened bread. They eat with their right hand and use the chapatty to ear their curry. Chapatty is similar to Mexican tortillas with which some students may be familiar. Curry is a king of stew made of spices, seeds, and vegetables. The teacher might have some curry powder available for testing. Tell students that in Pakistan and Bangladesh, where most people are Moslems, pork is not eaten, though other meat may be. Indicate that in orthodox Moslem homes, traditionally the men and women eat separately. The men are served first. The children and women eat after the men are through. Orthodox Moslems have a tradition called purdah - which means curtain. Seldom do these women go into public street - they must ask permission of the husband. Outside of the home, they are completely covered by black or white tent-like cloth known as burga. A veil completely covers the woman's face. Today there is less purdah - particularly because economic conditions require women to work alongside of men and partially because people are trying to modernize. Tell students that in Michigan, laws have been passed which make it illegal to treat women as less than equals in schools, jobs,

and society in general. Note that unforunately sometimes these laws are not followed. Ask students for their reactions to these types of customs found in India, Pakistan, and Bangladesh. At this point students might be asked to cut out pictures which show men and women at various jobs. It should be pointed out that there are no jobs which must be uniquely male or female. Students can be asked individually what jobs they are interested in. These can be listed on the board. Point out that only talent, ability, and effort should determine whether or not a person gets a job in Michigan. This is not always true, especially in other parts of the world.

The teacher and students may read the handout Indian Families and discuss, the things Indian people do.

Evaluation: Ask students to make the correct choice.

1. Most families in India, Pakistan, and Bangladesh live in

   ( ) joint families ( ) nuclear families

2. True or False - Boys and girls have many important jobs to do in India, Pakistan, and Bangladesh.

   ( ) True ( ) False

3. True or False - In Pakistan,Bangladesh and India girls and women are usually treated the same as men.

   ( ) True ( ) False

4. People in India, Pakistan, and Bangladesh

   ( ) eat the same food as people in Michigan

   ( ) eat with knives, forks & spoons and sit at tables

   ( ) have different eating customs than people in Michigan

5. True or False - People in Michigan get married at age 13.

   ( ) True ( ) False

INDIAN FAMILIES

Most Indian families live in small villages. The fathers are farmers. They grow food for their families.

The mothers wash and cook for their families. They must do everything by hand. They must carry water from the village well. Most Indian families are very poor.

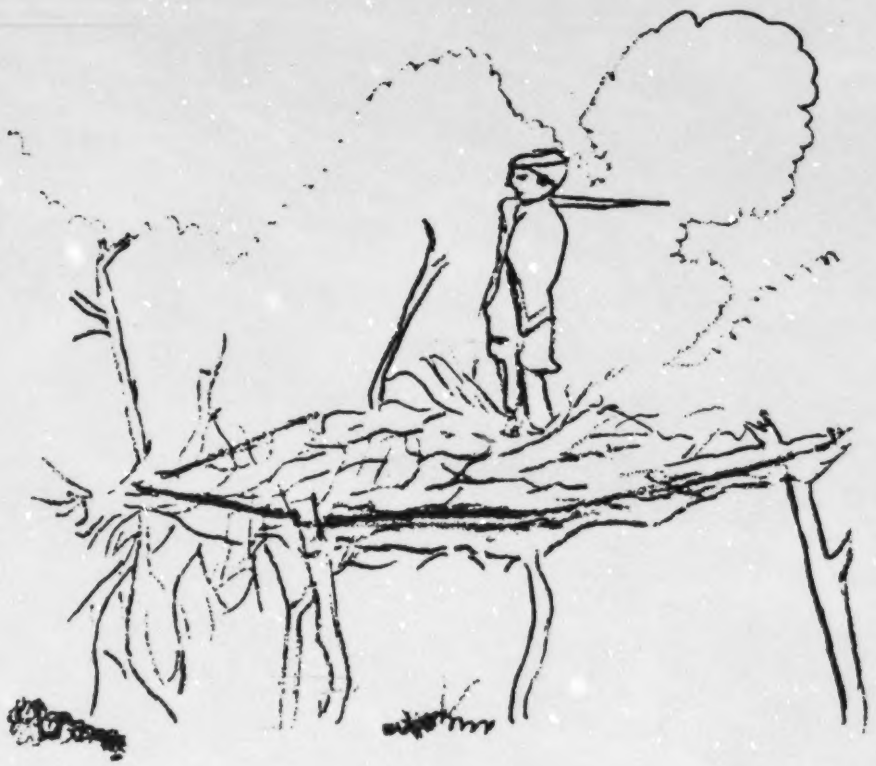
Boys and girls in India work hard. They help their families. The girls help their mothers. They help them cook and wash and clean. The boys help their fathers. They help plow the fields. They feed and wash the oxen.

Some Indian families live in cities. Fathers work at many jobs there. An Indian father may be a storekeeper. He may make things. He may be a teacher or a doctor. There are many jobs in cities. But there are not enough jobs for all the people. Some people cannot find jobs.

Children in India do not work all the time. They play and have fun sometimes. They like to spin tops. They like to swim. They like to play games. They do special things on holidays.

THIS MOTHER AND DAUGHTER ARE RETURNING FROM THE WELL CARRYING WATER ON THEIR HEADS. WHY MUST THEY BRING WATER FROM A WELL?

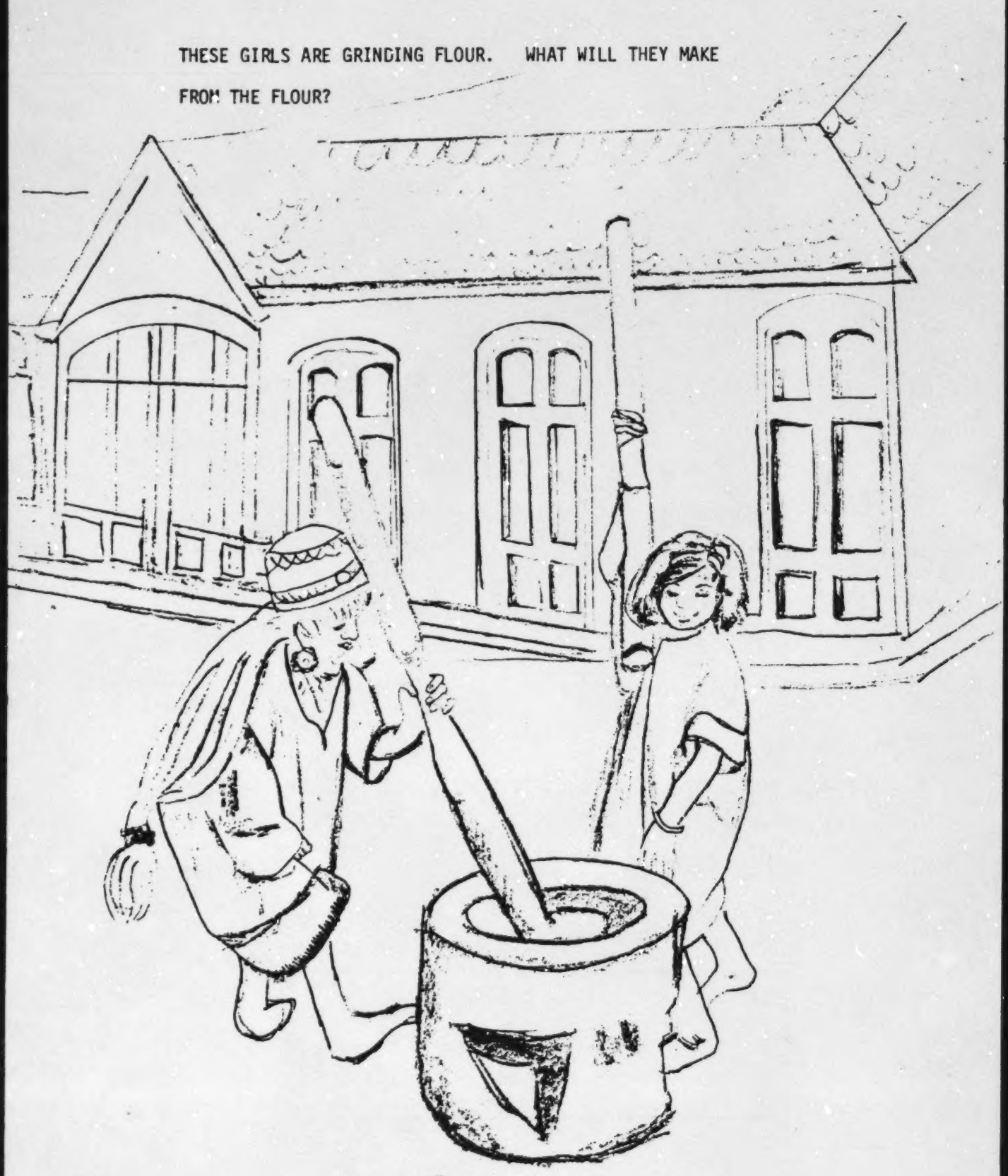
THIS BOY IS HIGH ON A STAND WATCHING THE CROPS. WHAT COULD HE BE PROTECTING THE CROPS FROM? WHY WOULD HE CARRY A STICK?



THE BOY IS HELPING HIS FAMILY BY BRINGING BRICKS BACK TO HIS HOME.

WHAT COULD THEY BE USED FOR?

THESE GIRLS ARE GRINDING FLOUR. WHAT WILL THEY MAKE FROM THE FLOUR?



Families in India

The picture shows an Indian family at mealtime.
Curry is a favorite food of Indian families.
Indian families of northern India also enjoy a food called chapatty. It is an unleavened bread made of wheat flour and baked on a grill. The mother in this picture is baking chapatty.

The mother made the food.
It is like stew.
It is made with spices, seeds, and vegetables.
It is called curry.
Indian families like curry.
They eat it every day.

JUST FOR FUN

Taste a tiny bit of curry powder.

Do you think you would like it in stew?

The midday meal of a Sikh family

Large Families

Background information

Indians have always had very strong family ties. Children are brought up to have great respect for their parents, and to obey them without question. Parents choose husbands for their daughters and wives for their sons from within their own caste, and keep in close touch with them if they move away. A son will usually bring his wife back to his parents' home, and will continue to live there. The children therefore grow up in the home of their grandparents. The three generations usually live together. These large families used to be the ideal. Only in poorer families, where there was not enough land to go round, did the younger sons have to leave. In the large family, the old people were treated with respect. Each son's wife would obey the wishes of his mother in matters of running the household. Generally it worked well, though sometimes the brothers or their wives quarrelled over the sharing of the land or the work.

The head of the family is the father. When he dies, his eldest son becomes head in his place. The head of the family had many duties. He looked after his younger brothers, nephews and nieces, as well as his own children. He arranged whom they should marry, and organised their wedding feasts, inviting as many people as he could afford. If one of his brothers died, the head of the family was duty bound to look after that brother's family, and to work their fields as well as his own. If any distant relative was passing through the district, it was also his duty to invite him to stay for as long as he wanted.

Nowadays, some large families are breaking up. Sons go to live and work in the city, and may want to make their own lives independently of the head of the family. In the villages, however, many large families stay together, and live much as they have always done.

Something for you to do

The large family is sometimes called the extended family. You could discuss with your friends the advantages and disadvantages of living in an extended family. Try to imagine what it would be like living with grandparents, uncles, aunts and cousins, as well as with your own parents, Think about the help you might get as a child, and the way that the old people would be looked after.

WOMEN

Background information

In the villages, married women used to spend most of their time working in their own courtyards. In a large family, there might be several brothers living with their parents, so their wives would share the work between them. Here are some of the things that one woman said about her life on a farm as a child. Her eldest aunt looked after the family gods. She arranged the flowers and cleaned the lamps which burned in front of the statues. Her mother did the cooking. Her younger aunts looked after the cows, and made the butter and curds. The girls were brought up to look after the small children, as well as to wash the clothes in the river and fetch water. Most of the time was spent in looking after the children, and getting ready and cooking food, as you can read in Folder A. There was not much furniture in most village houses, so there was very little housework to be done, apart from sweeping the courtyard and the inside of the huts.

In better-off families, the women had little to do, except to look after the servants and see that they did their work properly. They employed washermen to wash the clothes, a water carrier to fetch the water, a scavenger to clean the drains, a tailor to make the clothes, a potter to make the pots and cooks to prepare the meals. The women in this kind of household lived in seclusion, and rarely left their homes.

Nowadays, life is changing for many women, especially in the towns. Many girls now go to university, or take jobs outside the home before they marry. Some wives also go on working after they are married, in order to help support the family, just as they do in England. This is much easier now that children go to school, and there is less work for the mother at home. In towns, she does not have to spend so much of her time cooking. There is food to be bought ready made, and her husband and children may have their midday meal at work or at school. A wife will live with just her own husband and children, so she has a smaller family to look after than she would have had in the village. This is both an advantage and a disadvantage. On the one hand she can be more independent, and make more decisions of her own. On the other, she does not have all her female relatives around to help with the work.

Something for you to do

Think what it must have been like living in a large family in a village. Then imagine yourself an Indian girl, brought up in the country, who was married to a husband in the city. Write down all the things you would find different about living in a town with your own small family.

You might write an imaginary letter to your mother or younger sisters still at home, and tell them what you miss most.

MEN

Background information

The father of the family still has a great deal of power over his wife and children, and also over the families of his younger brothers. Both his wife and his sisters-in-law are expected to do what he asks, with heads bowed and voices subdued. An ideal wife should accept his commands without question. In fact, once her husband's mother and father are gone, and she has a few children of her own, things may change, and a wife may have quite a say in her husband's affairs. On the other hand, she will still give him the best of the food, and wait until he has finished eating before she serves herself, and she brings up her children to obey their father. The father expects his sons to learn from him, so that they can help him on the land, or at his craft. He decides when his children will be married, and whom they will marry. He expects his sons to bring their young wives to join his household, and to go on asking his advice and obeying his orders even though they are grown up.

Most men in the village have very little spare time. Their main job is to support their families. Most of them spend their lives working on the land, where they grow food for their wives and children, and a cash crop which they can sell. In the evenings, men of the same caste will gather in a group under a tree to smoke and talk. They will discuss such things as when the crops should be planted, the prices in the town, or the next festival. Traditionally, the social life of Indian men and women is quite separate, and they do not mix very much. The women rarely leave their homes, but the men go to each other's houses and sit on the verandah for a chat. In towns, the men also gather in groups in each other's houses, or in the open air, to talk politics. It is only among westernised Indians that the men and women have any social life together.

Something for you to do

Imagine you are a young Indian who wishes to leave his home in the village and seek his fortune in the town. What reasons might you give your father for wanting to go? (For instance, you might tell him about a friend of yours who has done well in the town.)

What reasons might your father have for not wanting you to go? (For example, he might point out that you are needed to help on the family land.)

You could write a story on these lines, thinking of various other reasons that could be used in the argument. Or you could use the idea as the basis of a scene you might act.

OLD PEOPLE

Background information

Most elderly men remain at home, where they are cared for by their sons and are still shown great respect as head of the family. However, there may come a time when the head of a household feels that he has done everything necessary for his family. His children are now settled down, married to members of their own caste, and able to look after themselves. He can then, if he wishes, give up the rest of his days to the religious life and the care of his own soul. In this way, some old men in India become wandering holy men. They go from one temple to another, earning their living by begging. Other Hindus willingly give them money, because they believe that they will be rewarded in the next life.

The wives of elderly heads of families are just as much respected by their children as their husbands are. They often take a large share in bringing up the children. Like most grandmothers, they are usually good at telling the old stories. It is from them that the children first learn about the deeds of the Hindu gods and heroes.

It is not the same for widows. In the past, Hindu laws did not allow widows to remarry, so there are very many of them. In some places it was the custom for them to burn themselves on their dead husband's funeral pyre, so that they might go with him into the next world. This custom was first forbidden by law in 1829, and during the 19th century it was made illegal all over India. However, in most places widows were expected to take off their ornaments, cease to dress their hair, to put aside their gay saris, and to eat only one meal a day, by themselves. Nowadays, some widows leave their families and go as pilgrims to a holy city, earning their living by begging. Many, however, stay with the family at home. After the first year of mourning, a widow in a large and busy family may go on working at her usual household tasks.

Something for you to do

Too many old people are beggars in India, and many die uncared for in the streets of the big cities. You could find out what Mother Theresa, a Catholic nun, does for them in Calcutta.

If you had sufficient money, how would you set about helping them?

BOYS

Background information

Nowadays, boys in India go to school, just as they do in England. In the past, there were very few schools, except for upper caste boys, whose parents could afford to pay. Today, more and more boys go to secondary schools, and then on to colleges and universities. Until recently, parents in the villages wanted to keep their sons at home to work for them. They now realise that the boys might get better jobs if they could stay at school longer.

In the past, most village boys used to learn the things they would need to know in later life by helping their fathers and other male relatives. As you can see from the pictures, many boys still make themselves useful, either before they are old enough to go to school, or in their spare time. They guard the crops, lead the pack donkeys, take the bullocks for a wash and a drink, take the cow out to graze at the roadside, and do all kinds of fetching and carrying jobs. Boys also work in the fields, guiding the streams of water that flow from the irrigation channels, and driving the bullocks which draw up water from the wells. If the father was a craftsman, such as a weaver or potter, his son would learn his craft by his father's side, so that he could later follow the same trade.

At some time between the ages of seven and ten, an upper caste boy becomes a full member of his caste. He goes through the ceremony of the sacred thread. Friends and relatives are invited to the ceremony. It is performed by a Brahmin, in front of a sacred fire fed by butter oil. The boy is bathed and anointed with perfumed oil. In the past he used also to have his head shaved. The Brahmin consecrates the sacred thread of cotton, and ties it over the boy's left shoulder and under his right arm. He teaches the boy a special chant from the ancient Hindu scriptures. Hindus believe that a man is reborn many times. The sacred thread is the symbol, or sign, of rebirth. After the ceremony, the boy is one of the twice-born. He will always wear his thread, but in different positions, according to whether he is worshipping the gods or his ancestors.

Something for you to do

Make a list of all the jobs a boy might do. Are there any which he could still do even when he goes to school?

GIRLS

Background information

Girls were taught by their mothers, their grandmothers and their aunts to do everything that a housewife has to do. This training started very early. The girls fetched water, washed the pots, and carried out food to the menfolk in the fields. As soon as they were strong enough, they helped to husk the rice and grind the flour. They learned to milk the cow and to make the curds and butter. They looked after the babies, and served the food to the menfolk.

In the past, the marriages of Hindu girls were arranged by their families. This was done very early, and in some places the girls were married when they were five years old, or even less. After the ceremony, the bride returned to her parents' house. She stayed there, learning how to be a good wife, and only went to her husband when she was about twelve. Sometimes the husband was grown up, who may have been taking a second wife after his first had died. More usually, the bridegroom was a boy not much older than the girl. When a girl married a man much older than herself, it sometimes happened that he died while she was still only a girl. In this case she became a child widow, and Hindu law forbade her to remarry. In order to stop this happening, the government has recently passed laws which have raised the age at which people are allowed to be married.

Nowadays, most girls go to school, like their brothers, but they do not always stay there long enough to finish their course. In some cases the parents cannot afford to keep them at school as they are worried about finding money for their dowry, the sum of money which is paid to the husband when they marry. If they cannot provide a sufficient dowry, they feel that their girls will not make a good marriage. However, more and more girls, especially in the towns, are now staying on at school, and taking examinations which will fit them for good jobs.

Something for you to do

Imagine yourself to be an Indian girl in a village, and think of all the ways in which you would have to help your mother.

Then write a story about what you do during the day. You could illustrate your story with pictures.

Babies

Background information

Traditionally, every Hindu family wanted above all to have boy babies. One reason for this was a religious one. Sons were essential to carry out the funeral duties necessary for the future life of their parents.

Another reason was connected with work and marriage. Sons stayed at home, and helped their father with his work. Daughters left home to marry, and this was expensive, because a sum of money had to be given to the husband's family as a dowry, or bride price. For reasons like these, Hindus carried out many ceremonies before the birth of a child, to try to make certain that it would be a son. In the end, though, whether it was a boy or a girl, everyone loved the baby, and took it in turns to spoil it.

About twelve days after the baby was born, there was a special ceremony at which the child was given its name. Hindus think names are very important, so the family astrologer would be asked to read the child's horoscope, and suggest the best name. Boys were usually called after gods and heroes, and girls after goddesses. A boy might be called Krishna or Rama, after the gods, or he might be given a name like Arjun or Bhim, after the heroes of the Hindu legends. For girls, there was a little more variety. A girl might be given the name of a flower, such as Kamalam (lotus). She might be named after a virtue, such as Sundari, which means 'beautiful'. At the name-giving ceremony, the baby's ears were pierced for earrings. In some castes, the noses of girl babies were pierced for nose rings. This was done by the goldsmith, using gold wire.

When the baby was six months old, a priest came for the food-giving ceremony. At this time, the baby was given its first solid food, and the parents gave a feast for relatives and friends. In the past, high caste Hindus performed a ceremony of cutting a boy's hair when he was about three years old, leaving only a single lock of hair.

Something for you to do

Find out as many Indian fore-names as you can, and make a list of them. See if you can find out from Indians in your school, or from a book of Indian myths and legends what the names mean.

Try to find out the differences between Hindu, Sikh and Muslim names.

CHAPATIS:
enough for 4 people to have 2 each.
You will need:
½ lb. plain, brown wholemeal flour. (not self-raising).
½ cup water
½ level tp. salt
a little white flour

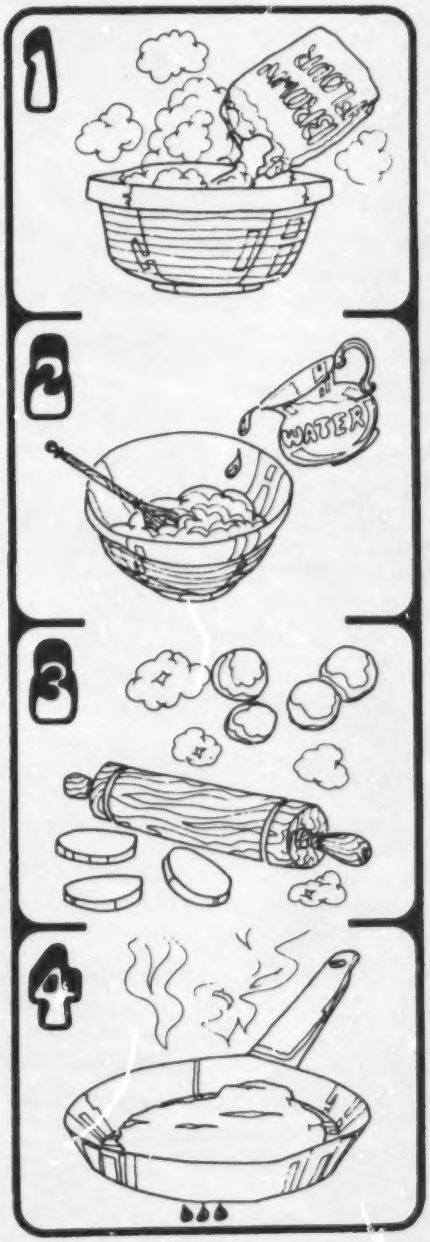
A large, thick-bottomed frying pan. (The Indians use a griddle, as in A3 picture C)
a mixing bowl and pastry board

1. Put the brown flour in the bowl. Add the salt.

2. Carefully stir in the water until you have made a fairly stiff dough.

3. Make the dough into eight little balls about the size of a walnut.
Sprinkle white flour on the pastry board. (this will stop the dough sticking to the board) and flatten each ball until it is about as thick as a pancake.
The Indians shape them between the palms of their hands

4. Heat the frying pan. Cook each chapati for ½ minute on each side without oil.



DHAL:
Enough for 4.

You will need:
6 oz. lentils. The Indians use many other kinds of pulses which are described in the glossary, but we suggest lentils because they are easy to buy here.
1 small onion (finely chopped.)
2 chicken stock cubes dissolved in 1 pint boiling water.
1 level tp. salt.
1 oz. butter.
½ heaped tp. haldi.
1 heaped tp. garam masala.
½ 1 level tp. garlic powder (optional).
a bowl and sieve.
a covered 2 pt. saucepan.

1. One hour before you make the dhal, cover the lentils with water and leave them to soak.

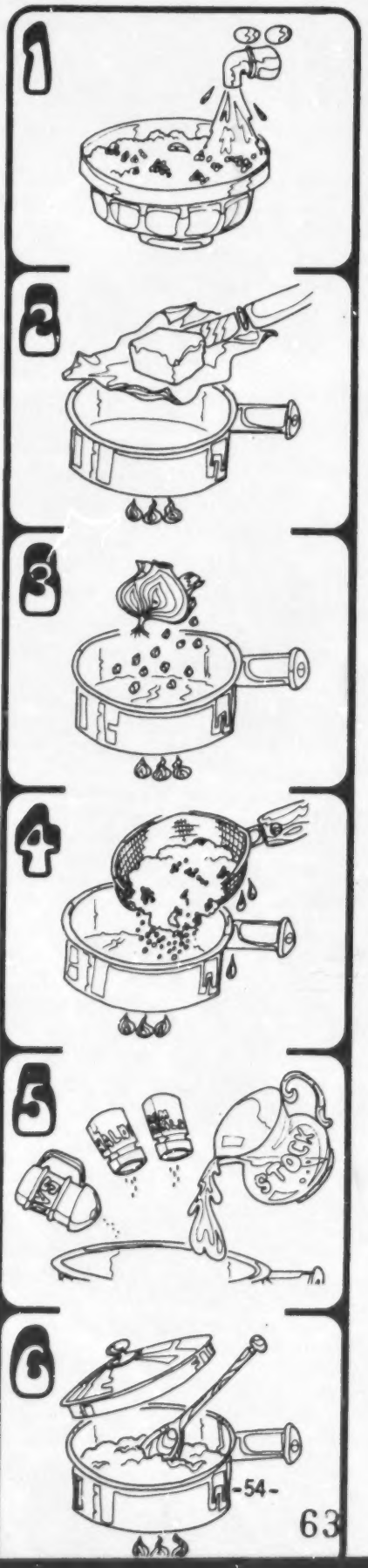
2. When the lentils have soaked for one hour, melt the butter in the pan. Turn the heat down to a *low simmer.*

3. Add the onion.

4. Drain the lentils and add them to the onion.

5. Add the haldi, garam masala, pint of stock, salt and, if you wish, the garlic.

6. Cover this and leave it to simmer, stirring it from time to time, until the lentils are soft and the mixture is like a paste. It should take about one hour.



VEGETABLE CURRY:
Enough for 4.

You will need:
1 Brinjal (aubergine).
2 small potatoes, peeled..
1/4 lb. bhindi (okra)
4 small carrots, scraped clean.
2 large onions.
1 tb cooking oil.
½ pt. water.
1 level tp. salt.
1 heaped tp. garam masala.
1 heaped tp. dessicated coconut.
1/4 level tp. chilli powder or cayenne pepper.
½ level tp. garlic powder.
1 inch stick cinnamon.
3 cardamom seeds.
1 bay leaf.
1 lb. canned tomatoes.

1 large, covered saucepan.
1 sharp knife and chopping board.
1 bowl.

1. One hour before you begin to cook, wash and chop the brinjal, potatoes and carrots into small cubes. Put them in a bowl and cover them with cold water. Leave them to soak until you need them.

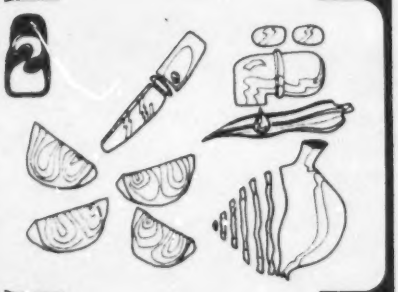
2. Wash the bhindi. Slice one onion finely and chop the other into quarters.

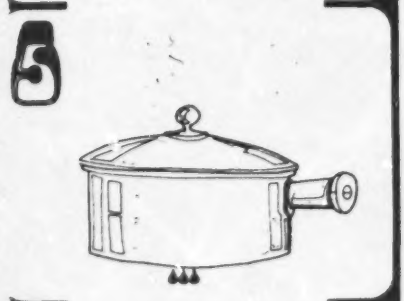
3. In the saucepan, heat the oil until it begins to smoke. Turn down the heat very low and add the finely sliced onion.

4. When it is pale gold in colour, add the brinjal, potatoes, bhindi, carrots, quartered onion, salt, garam masala, coconut, chilli powder, garlic powder, canned tomatoes, cinnamon stick, cardamom seeds, bay leaf and water. Bring to the boil, stirring all the time.

5. Reduce to a very low simmer, cover and leave for ½ an hour.

6. Put your vegetable curry into a serving dish. Throw away the bay lea and cinnamon stick if you can find them!





BHOONA GOSHT:
Fried meat: enough for 4.

You will need:
1 lb. shoulder of lamb, cut into small cubes.
1 heaped tb. finely minced onion.
1 level tb. dessicated coconut.
Juice of 1 lemon.
1 level tp. salt.
1-2 tb. water

1 medium tomato, sliced.
1 inch cucumber, chopped.
4 cloves garlic, finely sliced.
3 green chillies, finely sliced, seeds removed.
1 level tb. garam masala.
1 level dessertspoon tomato purée
1 tb. cooking oil.

1 frying pan and wooden spoon.
1 serving dish.

1. Heat the oil in the frying pan. Reduce to a very low heat and add the onion, garlic, chillies and salt Fry these until the onion becomes pale gold in colour

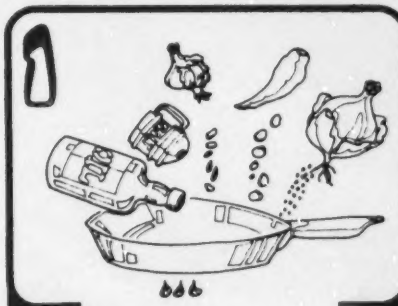
2. Add the garam masala and stir it in.

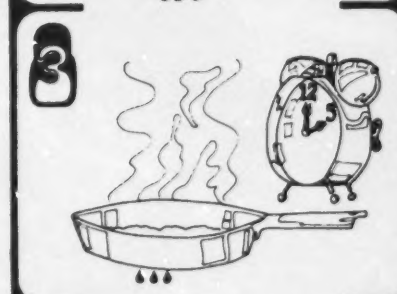
3. Simmer *gently* for 5 minutes.

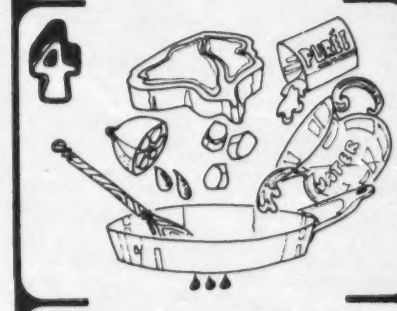
4. Add the meat, lemon juice, water and tomato purée. Bring to the boil, stirring all the time.

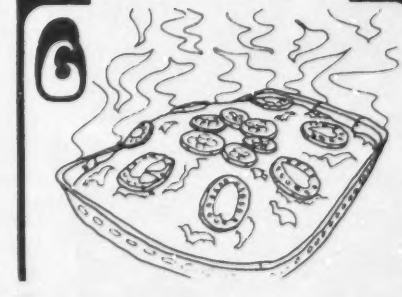
5. Reduce to a *gentle simmer*. When the meat is tender — after 15 to 20 minutes — stir in the dessicated coconut until most of the liquid in the pan has been absorbed.

6. Put your Bhoona Ghosht into a warm serving dish, and decorate the top of it with the sliced tomato and chopped cucumber.









SUBJECT AREA: Social Studies

ACTIVITY: Houses in India, Bangladesh, Pakistan and Michgian

GRADE LEVEL: K-2

MATERIALS: Handout on "Illustrations of houses in India, Bangladesh and Pakistan," Information sheet on houses in India, Bangladesh and Pakistan, construction paper, glue or tape.

OBJECTIVE: Students will be able to compare the kinds of housing in India, Bangladesh, Pakistan and Michigan.

PROCEDURES:

1. Teacher will lead a discussion on houses eliciting responses from the students; list replies on board.

    a) What is a house? (Provides protection)

    b) What are some things a house protects people from? (heat, cold, storms, animals, etc.)

    c) Why is a house important to a family? (It allows a family to live together)

    d) What aresome material that are used in making houses? (bricks, stone, wood, ice, etc.)

2. Students will draw a picture of their house (discussion on materials, type of house,can follow)

3. Teacher will discuss with students, how houses can be built in different locations, and in different sizes and styles.

4. Students should name, orally, as many different kinds of housing found in Michigan as possible. With the help of the teacher the following should eventually be listed on the board:

    a) duplex
    b) flat
    c) apartment
    d) hotel/motel
    e) trailer
    f) dormitory (college)
    g) barracks (soldier's)
    h) boat
    I) single family house

5. Students will make a collage showing many different kinds of housing available in Michigan. They may cut out pictures from magazines or the newspaper. They can draw pictures of those types of housing they cannot find. Upon completion of collages, teacher will lead a discussion on the differences and similarities in the houses. (construction paper can be used for collages)

6. Teacher will ask students what they think it might be like to live in a house without electricity and windows, discuss responses.

7. Teacher will pass out handout, "Illustrations of houses in India, Pakistan and Bangladesh" and have students look at the pictures, note how some are similar and some different.

8. Teacher will read aloud and discuss the "Information sheet on India, Pakistan and Bangladesh," referring to student's"picutres handout" during the discussion. During the discussion teacher will have students compare the houses of India, Bangladesh and Pakistan and Michigan

EVALUATION:

1. Teacher will have students listen as statements from the lesson discussions are read. (teacher can use evaluation sheet). Students will stand (or raise their hands) if they agree with the statements. Teacher should discuss the answers.

2. Using the illustrations of houses of India, Bangladesh and Pakistan and the pictures of houses of Michigan (collage) students compare the houses orally. The following questions can be used:

    a) How are the houses alike?
    b) How are the houses different?
    c) How does the weather make the people in India and Bangladesh build special houses?
    d) How do the materials used to build the houses differ?

TEACHER INFORMATION SHEET

Houses in India, Pakistan and Bangladesh

Houses in India, Pakistan and Bangladesh are very much the same because the climate and material to be used are similar. We will concentrate on India because of the over-abundance of information.

INDIA

In India, there is little money to use in buying building materials. So the people have to use whatever materials that are found on the land on which they live. There is not very much wood in India. Most of the houses in the villages are made of mud, dried in the sun. This mud will help keep some of the heat out; the roofs are often made of palm leaves and straw woven together to make thatch. This type of house is found in desert regions and other areas where it is hot.

Houses in India sometimes have no windows, only peepholes to let some light in. The houses have one or two rooms. The family usually lives in one room. It is used to eat in as well as sleep in. Another room is often used for the animals needed by the family. Like the cow. The floor of the houses are bare earth, and there is little furniture in the house. Because there is no electricity there is no light. A kerosene lamp might be used. There is a verandah or porch used as a sitting area.

In the rainy areas, houses are sometimes built on stilts to keep them from being flooded out. Roofs are made steep so the rains will quickly run off.

There are rich people in India who live in the cities and have large homes and apartments made of brick or stone. These look like modern american apartments. However there are slum areas in the cities of India, where there are many people and few jobs. The houses here are made of metal, old signs and sometimes cardboard. Many of these houses have one small room. The room is not large enough for a whole family.

PAKISTAN

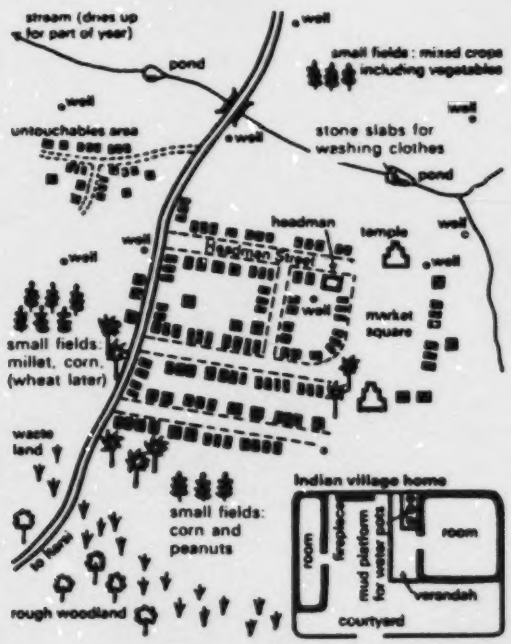
The climate in Pakistan is dry and desert like. The houses here, as in parts of India, are mud with thatch roofs. Because the rivers in Pakistan sometimes flood, some houses are built over a mile away from the rivers.

Many houses in Pakistan, India and Bangladesh have a courtyard for family activities.

BANGLADESH

The climate of Bangladesh is very rainy. There is much flooding. This means the people build there houses to avoid the floods. They build them on stilts or poles as they do in India. They also try to build their houses on hills or high ground so the flood waters will not reach the house.

Many houses in Bangladesh are made of bamboo walls and coconut leaves, which make a waterproof covering.



Indian village plan

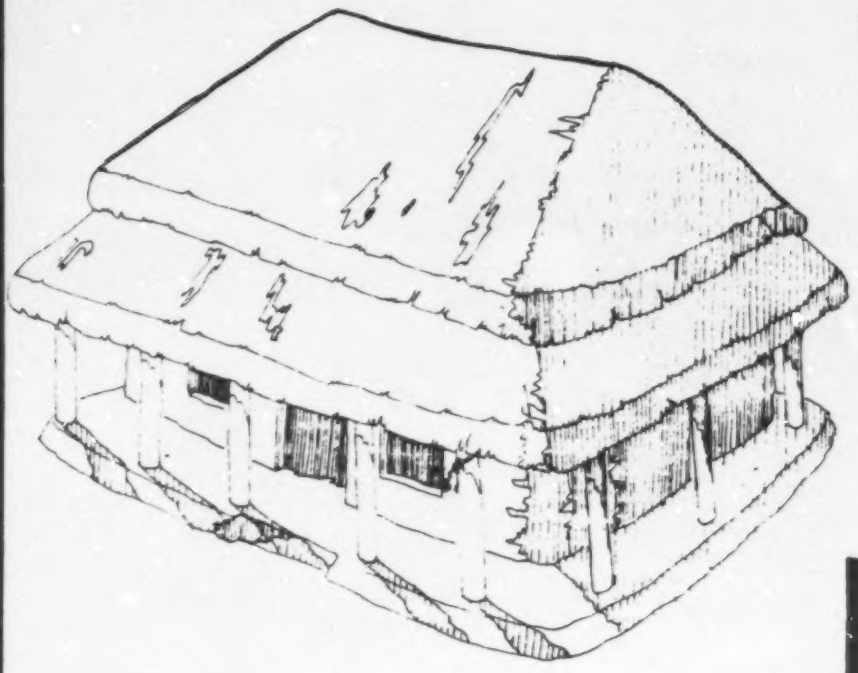
EVALUATION SHEET

Have students raise hands or stand if they agree with the statements. Discuss answers as you go; have student explain their answers.

Statements:

1. Many Indian houses are made of wood. (F)
2. Mud walls keep heat out. (T)
3. To keep from having their house flooded, some people in India and Bangladesh build their homes on hills. (T)
4. There are no wealthy people in India. (F)
5. There are no windows in most Indian houses. (T)
6. Indian cities have slum areas. (T)
7. In the rainy areas Indian houses have steep roofs. (T)
8. In Bangladesh and India houses are sometimes built on stilts or poles. (T)
9. Many houses in India have electricity. (F)

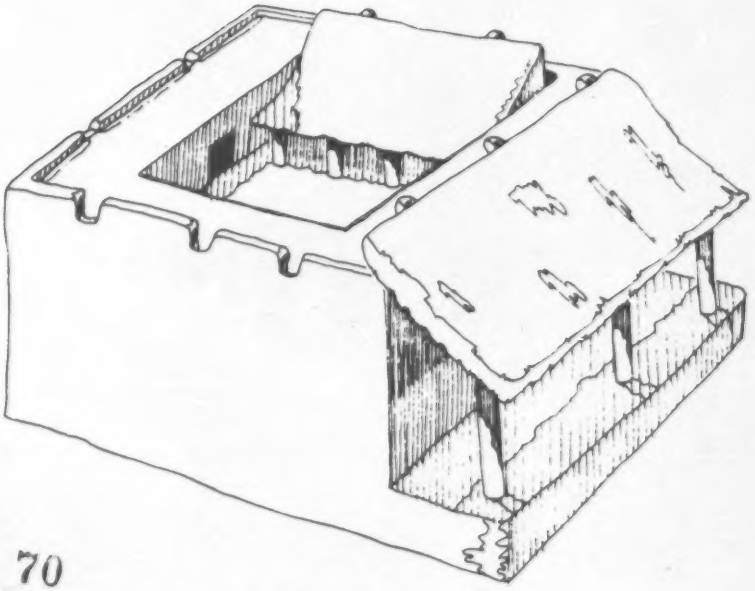
ILLUSTRATIONS OF HOUSES IN INDIA, PAKISTAN AND BANGLADESH.

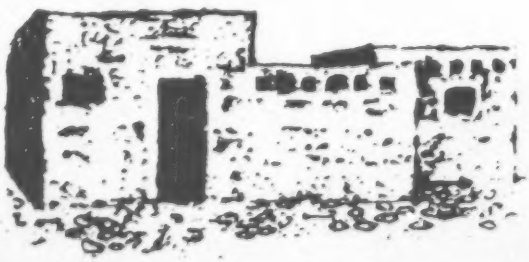


DRAWING OF HOUSE IN BENGAL

MODERN APARTMENT IN INDIA

Verandah-type hut with dung cakes drying in the sun





Flat-roofed house built of mud bricks

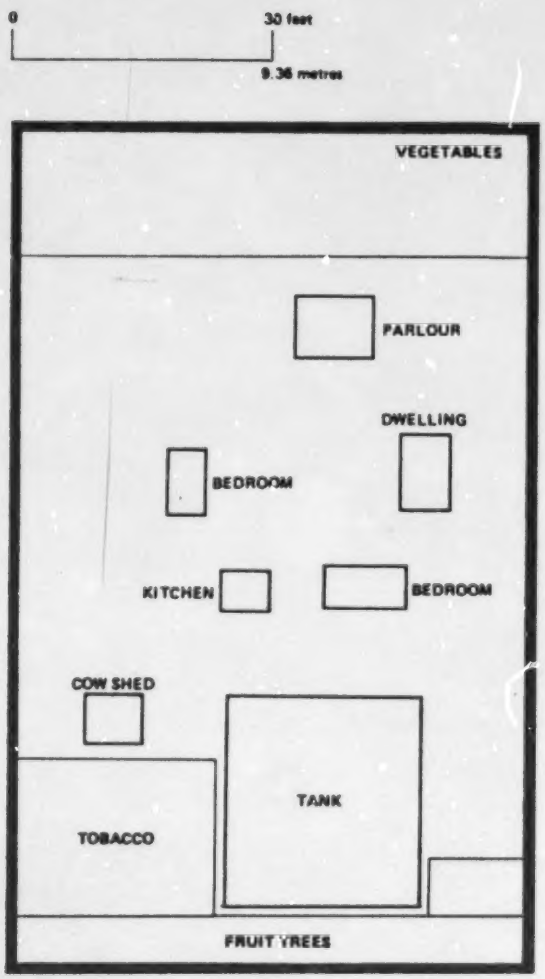
DRAWING OF HOMESTEAD IN NORTHERN INDIA

Stress:
1. India has some wealthy people.
2. These people have houses much like those of wealthy people in our country.

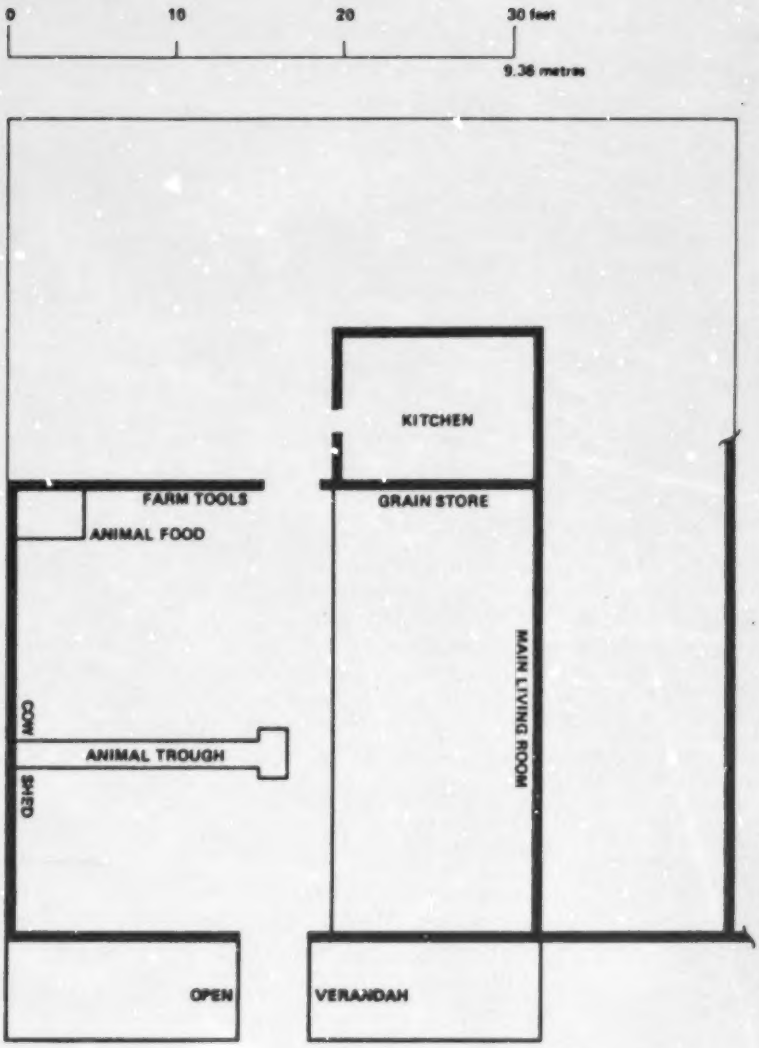
Some people in cities are not poor.
They live in houses made of brick
or stone.
Their houses are large and beautiful.
They are built on wide streets.

This building is like some
you have seen.
Many families live in it.
Do you think poor families
live in this building?

What different kinds of houses does your town have?

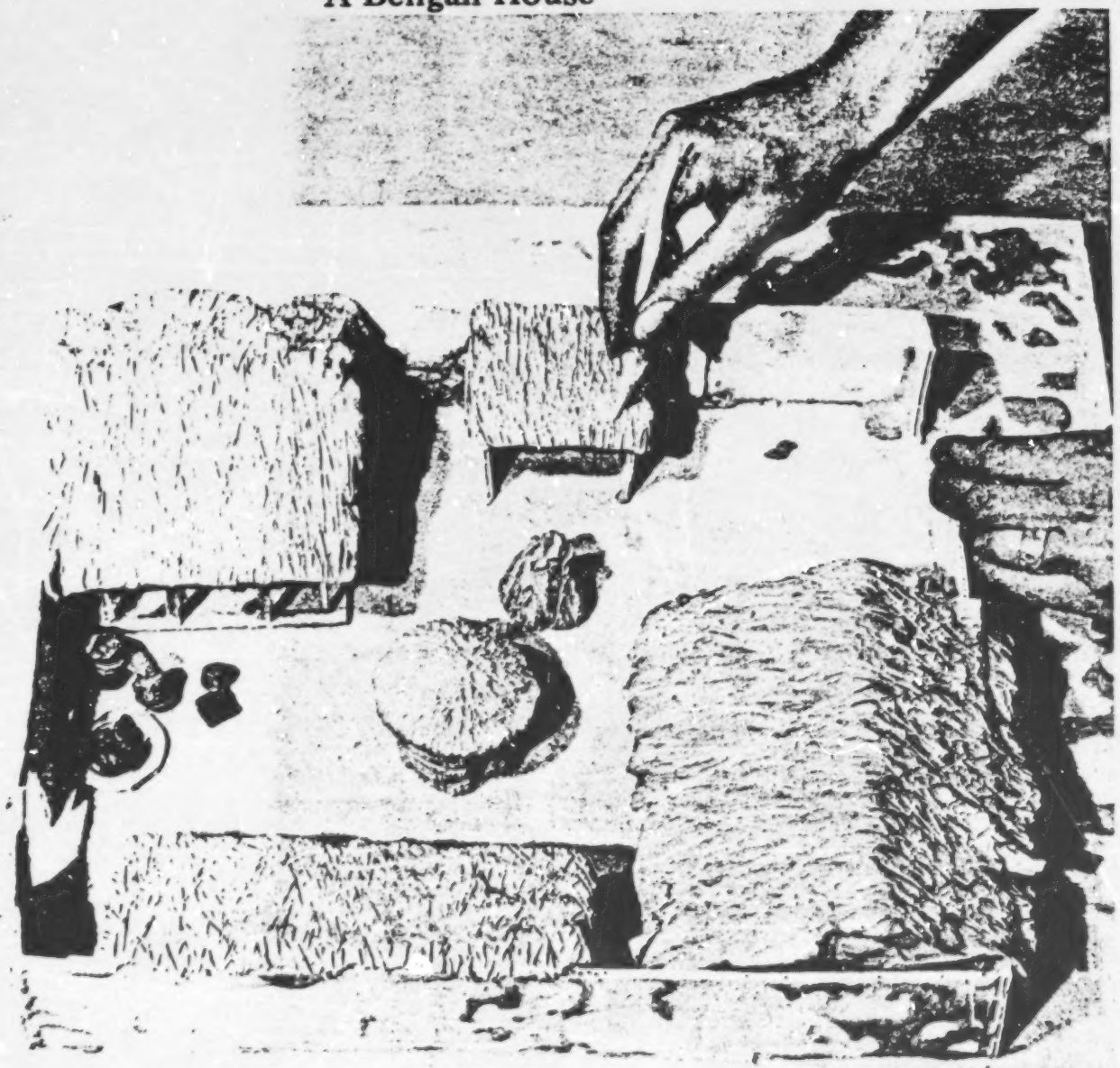


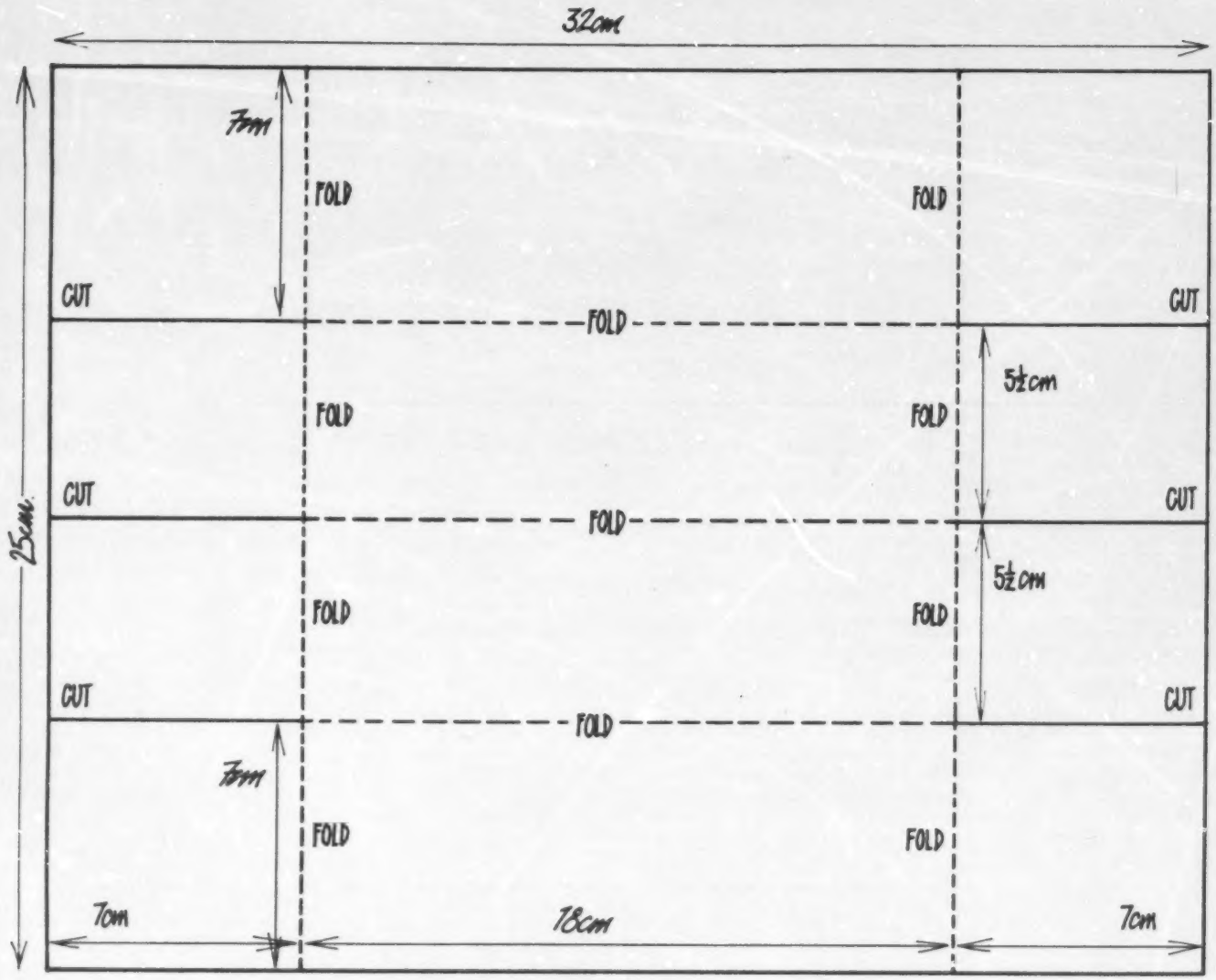
PLAN OF A HOUSE IN BENGAL, NORTH-EASTERN INDIA



PLAN OF A HOUSE IN THE DECCAN, CENTRAL INDIA

A Bengali House



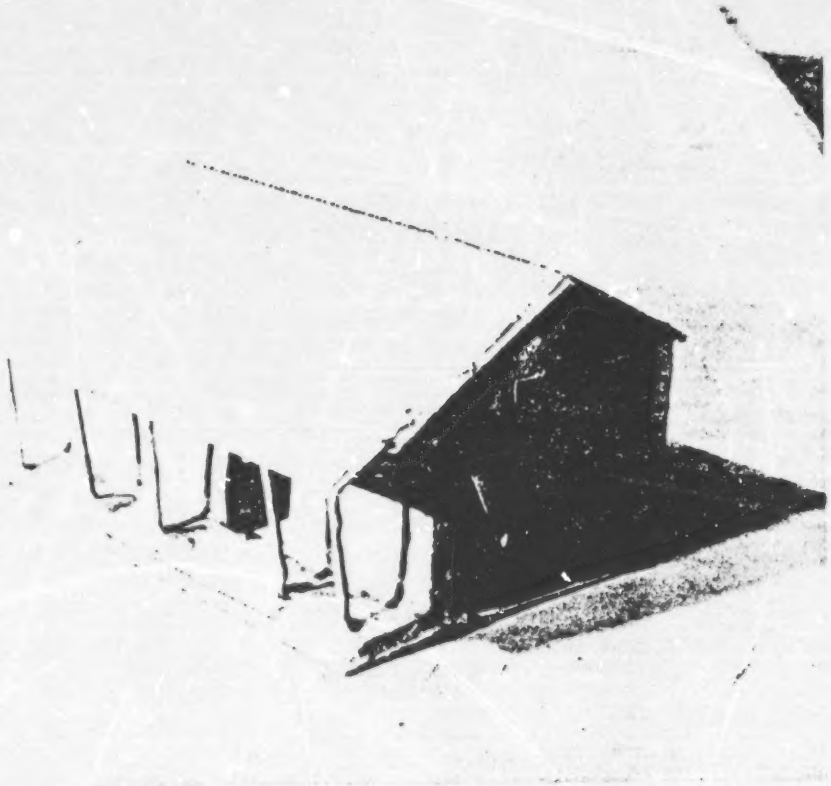


The model of Badan's house pictured on the cover was made mostly from scrap materials.
To make one like it you will need:-

A piece of hardboard 50-60 cms. square — its exact size does not matter, provided it is large enough.
Some thin card, from which to make the houses.
Material for the outer walls, roofs, etc. The kind of card, which is often used for packaging, and consists of corrugated card sandwiched between two layers of paper, works very well, as it can easily be stuck edge-to-edge with a glue of the Copydex type.
Plasticene for modelling the roofs and various small objects in the courtyard.

The outer walls are 7 cms. high.

To make the main part of Badan's house you will need a piece of thin card 32 cms. by 25 cms. The drawing on the left shows you how to mark out the net from which the body of the house can be folded up. Badan's brother's house is made from a similar net. The only difference is that the middle section is 12 cms. long instead of 18 cms.



The verandahs can be made from stripwood about 1 cm. by 8 cms., or from plasticene. The uprights holding up the roof may be made from matchsticks. You will probably find it easier to make up the two house models each on a small separate baseboard, before putting them in place.

The picture on the right shows a good way of making a 'thatched' roof. The cardboard is covered with a layer of plasticene, which is 'combed' with a knife to give the effect of thatch.

HALF-SIZE PLAN OF BADAN'S HOUSE.